

PHILIP DORMER STANHOPE.
EARL OF CHESTERFIELD.

From the Original Painting in the Possession of George Faulkner.

J&CABOT. 1786. LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

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HIS SON,
PHILIP STANHOPE, Efg.

LATE ENVOY EXTRAORDINARY TO THE COURT OF DRESDEN.

TOGETHER WITH

SEVERAL OTHER PIECES
ON VARIOUS SUBJECTS.

PUBLISHED BY

Mrs. EUGENIA STANHOPE,

FROM THE ORIGINALS NOW IN HER POSSESSION.

THE SEVENTHEDITION.

IN TWO VOLUMES.

VOL. I.

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M,DCC,LXXXIII.



LORD NORTH,

CHANCELLOR OF THE EXCHEQUER,

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

AND KNIGHT OF THE MOST NOBLE ORDER

OF THE GARTER.

My LORD,

PRESUMING on the friendship with which your Lordship honoured me in the earlier part of our lives, the remembrance of which I shall ever retain with the most lively and real sentiments of gratitude, under the sanction of your name, I beg leave to introduce to the world the following Letters.

I hope your Lordship's approbation of a work, written by the late EARL of CHESTERFIELD, on so important a subject as Education, will not fail to secure that of the Public: and I shall then feel myself happy in the affured merit of ushering into the world so useful a performance.

The usual style of Dedications would, I am confident, be unpleasing to your Lordship; and I therefore decline it. Merit so conspicuous as yours requires no panegyric. My only view in dedicating a 2

this work to your Lordship, is, that it may be a lasting memorial, how much, and how really the character of the Great Minister, united to that of the Virtuous Man, is respected by the disinterested and unprejudiced; and by none more than,

MY LORD,

Your Lordship's most obedient,

Golden Square, March the 1st, 1774. And most humble Servant,

EUGENIA STANHOPE.

ADVERTISEMENT.

THE death of the late Earl of Chestersield is so recent, his Family, his Character, and his Talents so well known, that it would be unnecessary to attempt any account of his Lordship's life. But, as these Letters will probably descend to posterity, it may not be improper to explain the general scope of them, and the reason that induced him to write on the subject of Education.

It is well known, that the late Earl of Chesterfield had a natural Son, whom he loved with the most unbounded affection, and whose Education was, for many years, the chief engagement of his life. After furnishing him with the most valuable treasures of ancient and modern Learning, to those acquisitions he was desirous of adding that knowledge of Men, and Things, which he himself had acquired by long and great experience. With this view were written the following Letters; which, the Reader will observe, begin with those dawnings of instruction adopted to the capacity of a Boy, and rifing gradually by precepts and monitions, calculated to direct and guard the age of incautious Youth, finish with the advice and knowledge requisite to form the Man, ambitious to shine as an accomplished Courtier, an Orator in the Senate, or a Minister at foreign Courts.

In Order to effect these purposes, his Lordship, ever anxious to fix in his son, a scrupulous adherence to the strictest Morality, appears to have thought it the first, and most indispensable object—to lay, in the earliest period of life, a firm soundation in good Principles and sound Religion.

Religion. His next point was, to give him a perfect knowledge of the dead Languages, and all the different branches of folid Learning, by the study of the best ancient Authors; and also such a general idea of the Sciences, as it is a disgrace to a gentleman, not to posses. The article of instruction with which he includes his System of Education, and which he more particularly enforces throughout the whole Work, is the study of that useful and extensive Science, the Knowledge of Mankind: in the course of which, appears the nicest investigation of the Human Heart, and the springs of Human Actions. From hence we find him induced to lay so great a stress on what are generally called Accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a compleat character.

It would be unnecessary to expatiate on the merits of fuch a Work, executed by so great a Master. They cannot but be obvious to every person of sense; the more, as nothing of this sort has (I believe) ever been produced in the English language. The candour of the Public, to which these Letters appeal, will determine the amusement and instruction they afford. I flatter myself, they will be read with general satisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Chestersield was in the full vigour of his mind, and possessed all those qualifications for which he was so justly admired in England, revered in Ireland, and esteemed wherever known.

Celebrated all over Europe for his superior Talents as an Epistolary writer, for the brilliancy of his Wit, and the solidity of his extensive Knowledge, will it be thought too presumptuous to affert, that he exerted all those faculties to their utmost, upon his favourite subject.—Education? And that, in order to form the Mind of a darling Son, he even exhausted those powers which he was so universally allowed to possess.

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I do not doubt but those who were much connected with the Author, during that series of years in which he wrote the following Letters, will be ready to vouch the truth of the above affertion. What I can and do ascertain is, the Authenticity of this Publication; which comprises not a single line, that is not the late Earl of Chesterfield's.

Some, perhaps, may be of opinion, that the first letters. in this collection, intended for the instruction of a child, then under seven years of age, were too trifling to merit publication. They are, however, inferted by the advice of feveral gentlemen of learning, and real judgment; who confidered the whole as absolutely necessary, to form a compleat fystem of education. And, indeed, the Reader will find his Lordship repeatedly telling his Son, that his affection for him makes him look upon no instruction, which may be of service to him, as too trifling or too low; I, therefore, did not think myself authorised to suppress what, to so experienced a man, appeared requisite to the completion of his undertaking. And, upon this point, I may appeal more particularly to those, who, being fathers themfelves, know how to value instructions, of which their tenderness and anxiety for their children will undoubtedly make them feel the necessity. The instructions scattered throughout those Letters, are happily calculated

" To teach the young idea how to fhoot."

To form and enlighten the infant mind, upon its first opening, and prepare it to receive the early impressions of learning, and of morality. Of these, many entire letters, and some parts of others, are lost; which, considering the tender years of Mr. Stanhope, at that time, cannot be a matter of surprize, but will always be one of regret. Wherever a complete sense could be made out, I have ventured to give the fragments.

To each of the French letters, throughout the work, an English translation is annexed: in which I have endeavoured to adhere, as much as possible, to the sense of the original: I wish the attempt may have proved successful.

As to those Repetitions, which sometimes occur, that many may esteem Inaccuracies, and think they had been better retrenched: they are so varied, and their significancy thrown into such, and so many different lights, that they could not be altered without mutilating the work. In the course of which, the Reader will also observe his Lordship often expressly declaring, that such repetitions are purposely intended, to inculcate his instructions more forcibly. So good a reason urged by the author for using them, made me think it indispensably requisite not to deviate from the original.

The letters written from the time that Mr. Stanhope was employed as one of his Majesty's Ministers abroad, although not relative to Education, yet as they continue the series of Lord Chesterfield's Letters to his Son, and discover his sentiments on various interesting subjects, of public as well as private concern, it is presumed they cannot fail of being acceptable to the Public. To these are added some few detached pieces, which the Reader will find at the end of the second volume. The originals of those, as well as of all the Letters, are in my possession, in the late Earl of Chesterfield's hand-writing, and sealed with his own seal.

I beg leave to add, that if the following work proves of as much utility to the Youth of these Kingdoms, as the Letters were to the person for whose immediate instruction they were written, my utmost wishes will be gratisted, and I shall esteem myself happy in reslecting, that though a Woman, I have had the most real of all satisfaction,—
that of being of some use to my Country.

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LETTERS.

LETTER I.

N me dit, Monsieur! que vous vous vous disposez à voïager, et que vous débutez par la Hollande. De sorte que j'ai crû de mon devoir, de vous souhaiter un bon voïage, et des vents savorables. Vous aurez la bonté, j'espere, de me saire part de vôtre arrivée à la Haye; et si après cela, dans le cours de vos voïages, vous faites quelques remarques curieuses, vous voudrez bien me les communiquer.

La Hollande, où vous allez, est de beaucoup, la plus belle, et la plus riche des Sept Provinces-Unies, qui toutes ensemble, forment la République. Les autres sont celles de Gueldres, Zélande, Frise, Utrecht, Groningue, et Over-Yssel. Les Sept Provinces composent, ce qu'on appelle, les Etats Généraux des Provinces-Unies, et sont une République très puissante, et très considerable.

Une République, au reste, veut dire un gouvernement tout-à-fait libre, où il n'y a point de Roi. La Haye, où vous irez d'abord, est le plus beau village du monde, car ce n'est pas une ville. La ville d'Amsterdam, contée la capitale des Provinces-Unies, est très riche. Il y a encore plusieurs villes sort considérables en Hollande, comme Dordrecht, Haerlem, Leyde, Deste, Rotterdam, &c. Vous verrez par toute la Hollande, une extrême propreté: les rües mêmes, y sont plus propres que nos maisons ne le sont ici. La Hollande sait un très grand commerce, surtout à la Chine, au Japon, et au reste des Indes Orientales.

Voici bien des fêtes de suite, que vous allez avoir, profitez-en, divertissez vous bien, et à votre retour, ill faudra regagner le tems perdu, en apprenant mieux que jamais. Adieu.

TRANSLATION+.

A M told, Sir, you are preparing to travel, and that you begin by Holland; I therefore thought it my duty to wish you a prosperous journey, and favourable winds. I hope you will be so good as to acquaint me with your arrival at the Hague;

Cette Lettre est un pur badinage, Mr. Stanhope aïant fait un voïage en Hollande a l'age d'environ cinq ans.

⁺ This Letter is a mere pleasantry, Mr. Stanhope having been carried to Holland when he was but about five years of age.

and if in the course of your travels, you should make any curious

observations, be so kind as to communicate them to me.

Holland, where you are going, is, by far, the finest and richest of the Seven United Provinces, which, all together, form the Republic. The other Provinces are, Guelderland, Zealand, Friefland, Utrecht, Groningen, and Overyssel; these Seven provinces form what is called the States General of the United Provinces: this is a very powerful, and a very considerable Republic. I must tell you, that a Republic is a free Sate, without any King. You will go first to the Hague, which is the most beautiful village in the world; for it is not a town. Amsterdam, reckoned the capital of the United Provinces, is a very fine, rich city; there are, besides, in Holland, several considerable towns, such as Dort, Haerlem, Leyden, Delst, and Rotterdam.

You will observe, throughout Holland, the greatest cleanlines; the very streets are cleaner than our houses are here. Holland carries on a very great trade, particularly to China, Japan,

and all over the East Indies.

You are going to have a great many holydays all together; make the best use of them, by diverting yourself well. At your return hither, you must regain the lost time, by learning better than ever. Adieu.

LETTER II.

A Isleworth.

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MON CHER ENFANT,

NOMME, avec le tems, vous lirez les anciens Poetes Grecs et Latins, il est bon d'avoir premièrement quelque teinture des fondemens de la poësse, et de savoir en general, les histoires aux quelles les Poetes font le plus souvent allusion. Vous avez déjà lû l'Histoire Poetique, et j'espere que vous vous en souvenez : vous y aurez trouvé celle des Dieux, et des Déesses, dont les Poetes parlent à tous momens. Même les Poetes modernes, c'est à dire, les Poëtes d'aujourdhui, ont aussi adopté toutes ces histoires des Anciecs. Par exemple; un Poete Anglois ou François, invoque au commencement de son ouvrage, Apollon le Dieu des vers, il invoque aussi les neuf-Muses, qui sont les Déesses de la Poesse, il les prie de lui être propices ou favorables, et de lui inspirer leur génie. C'est pourquoi je vous envoie ici l'histoire d'Apollon, et celle des neuf-Muses, ou neuf-Sœurs, comme on les nomme souvent. Apollon est aussi quelquesois appellé le Dieu du Parnasse, parceque le Parnasse est une montagne, sur laquelle on suppose qu'il est fréquemment. C'est un beau talent que de bien faire des vers; et j'espere que vous l'aurez, car comme il est bien plus difficile d'exprimer ses pensées en vers qu'en prose, il y a d'autant plus de gloire à le faire. Adieu. TRANSLATION.

MY DEAR CHILD.

S you will, in time, read the ancient Greek and Latin Poets, it is proper that you should first have some notion of the foun-

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foundation of poetry, and a general knowledge of those stories to which Poets most commonly allude. You have already read the Poetical History, and I hope you will remember it. You will have found there the histories of Gods and Goddesses, whom the Poets are continually mentioning. Even modern Poets (that is to say, those of the present times) have adopted all the histories of the ancient ones.

For example; an English or a French Poet, at the beginning of his work, invokes Apollo, the God of Poetry; he also invokes the nine Muses, who are the Goddesses of Poetry. He intreats them to be propitious, or favourable; and to inspire him with their genius. For this reason, I here send you the history of Apollo, and that of the nine Muses, or nine Sisters, as they are frequently called.

Apollo is also often named the God of Parnassus; because he is supposed to be frequently upon a mountain, called Parnassus. The making verses well, is an agreeable talent, which I hope you will be possessed of; for, as it is more difficult to express one's thoughts in verse, than in prose, therefore the being capable of doing it is more glorious. Adieu.

LETTER III.

A POLLON étoit fils de Jupiter et de Latone, qui accoucha de lui et de Diane, en même tems, dans l'île de Délos. Il est le Dieu du Jour, et alors il s'appelle ordinairement Phœbus. Il est aussi le Dieu de la Poesse, et de la Musique; comme tel il est répresenté avec une lyre à la main, qui est une espece de harpe. Il avoit un fameux temple à Delphes, où il rendoit des Oracles, c'est a dire, où il prédisoit l'avenir. Les Poetes l'invoquent souvent pour les animer de son seu, afin de chanter dignement les louanges des Dieux et des Hommes.

Les neuf-Muses étoient filles de Jupiter, et de la Déesse Mnemosyne, c'est à dire, la Déesse de la Mémoire; pour marquer que la mémoire est necessaire aux arts, et aux sçiences.

Elles s'appellent, Clio, Euterpe, Polymnie, Thalie, Melpomene, Terpsichore, Uranie, Calliope, Erato. Elles sont les Déesses de la Poësse, de l'Histoire, de la Musique, et de tous les arts, et les sciences. Les Poëtes ont representè les neuf-Muses fort jeunes, et fort belles, ornées de guiriandes de fleurs.

Les montagnes où elles demeurent, sont le Parnasse, l'Helicon, et le Pinde. Elles ont aussi deux celebres sontaines, qui s'appellent, Hipocrene, et Castalie. Les Poëtes, en les invoquant, les prient de quitter, pour un moment, le Parnasse, et l'Hipocrene, pour venir à leur secours et leur inspirer des vers.

Le Pégase est le cheval poëtique, dont les Poëtes sont souvent mention: il a des ailes aux pieds. Il donna un coup de pied contre le mont Hélicon, et en sit sortir la sontaine d'Hipocrene. Quand un Poëte est à faire des vers, on dit, qu'il est monté sur son Pégase.

TRANS-

TRANSLATION.

A POLLO was the son of Jupiter and Latona, who was delivered of him and Diana in the island of Delos. He is the God of the Sun, and thence is generally called Phæbus. He is also the God of Poetry and of Music, in which character he is represented with a lyre in his hand. That instrument is a kind of harp. There was a samous temple at Delphos, dedicated to Apollo; where he pronounced Oracles; that is to say, foretold what was to happen. He is often invoked by Poets, to animate them with his fire, that they may be inspired to celebrate the

praises of Gods and of Men.

The nine Muses were daughters of Jupiter, and of the Goddess Mnemosyne; that is to say, the Goddess of Memory; to show that memory is necessary to arts and sciences. They are called Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, Calliope. They are the Goddesses of Poetry, History, Music, and of all arts and sciences. The nine Muses are represented by Poets as very young, very handsome, and adorned with garlands of slowers. The mountains which they inhabit are called Parnassus, Helicon, and Pindus. There are also two celebrated sountains which belong to them, named Hippocrene, and Castalia. Poets, in their invocations, desire them to quit for a moment their Parnassus, and Hippocrene, that they may affift them with their inspiration to make verses.

Pegasus, the poetic horse, often mentioned by Poets, has wings to his feet. He gave a kick against Helicon, and the fountain of Hippocrene immediately sprang out. When a Poet is making verses, it is sometimes said, he is mounted upon his

Pegafus .

LETTER IV.

A Isleworth, 19 Juin, 1738.

VOUS êtes le meilleur garçon du monde, et vôtre derniere traduction vaut encore mieux que la premiere. Voilà justement ce qu'il faut, se persectionner de plus en plus tous les jours; si vous continuez de la sorte, quoique je vous aime déjà beaucoup, je vous en aimerai bien d'avantage, et même si vous apprenez bien, et devenez savant, vous serez aimé, et recherche de tout le monde: au lieu qu'on méprise, et qu'on évite les ignorans. Pour n'être pas ignorant moi-même, je lis beaucoup, j'ai lû l'autre jour l'histoire de Didon, que je m'en vais vous conter.

Didon etoit fille de Belus, Roi de Tyr, et fut mariée a Sichée qu'elle aimoit beaucoup; mais comme ce Sichée avoit de grandes richesses, Pygmalion, frére de Didon, le fit tuer, et les lui vola. Didon, qui craignoit que son frére ne la tuat aussi, s'ensuit, et se sauva en Afrique, où elle bâtit la belle ville de Carthage. Or il arriva, que, dans ce tems la, Enée se sauva aussi

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^{*} This expression is more a French than an English one.

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de la ville de Troye, qui avoit été prise et brulée par les Grecs; et comme il faisoit voile vers l'Italie avec plusieurs autres Troyens, il fut jetté par la tempête, sur les côtes d'Afrique, et aborda à Carthage. Didon le reçut fort honnêtement, et lui permit de rester jusques a ce qu'il eut radoubé sa stotte; mais malheureusement pour elle, elle en devint amoureuse; Enée, comme vous pouvez croire, ne fut pas cruel, de sorte que l'affaire fut bientôt faite. Quand les vasseaux furent prêts, Enée voulut partir pour l'Italie, où les Dieux l'envoioient pour être le fondateur de Rome; mais Didon qui ne vouloit point qu'il s'en allat, lui reprochoit son ingratitude, et les faveurs qu'elle lui avoit accordées. Mais n'importe, il se sauve de nuit, la quitte, et se met en mer. La pauvre Didon au desespoir d'être ainsi abandonnée par un homme qu'elle aimoit tant, fit allumer un grand feu, s'y jetta, et mourut de la sorte. Quand vous serez plus grand, vous lirez toute cette histoire en Latin, dans Virgile, qui en a fait un fort beau poeme, qui s'appelle l'Enéide.

Si vous abandonnez Miss Pinkerton, pour Miss Williams, croïez

vous qu'elle feroit la même chose? Adieu, mon cher.

On a fait une jolie Epigramme au sujet de Didon, que je vous

envoïe, et que vous apprendrez facilement par cœur.

Pauvre Didon, où t'a reduite De tes Maris le trifte fort? L'un en mourant cause ta suite, L'autre en suïant cause ta mort.

TRANSLATION.

OU are the best boy in the world, and your last translation is still better than the former. This is just as it ought to be, to improve every day more and more. Although I now love you dearly, if you continue to go on so, I shall love you still more tenderly: if you improve, and grow learned, every one will be fond of you, and desirous of your company; whereas ignorant people are shunned and despised. In order that I may not be ignorant myself, I read a great deal. The other day, I went through the history of Dido, which I will now

Dido was daughter of Belus, King of Tyre, and was married to Sicheus whom she dearly loved. But as Sicheus had immense riches, Pygmalion, Dido's brother, had him put to death, and seized his treasures. Dido, fearful lest her brother might kill her too, shed to Africa, where she built the sine city of Carthage. Now it happened that just about the same time, Eneas also shed from the city of Troy, which had been taken and burnt by the Greeks; and as he was going with many other Trojans, in his ships to Italy, he was thrown, by a storm, upon the coast of Africa, and landed at Carthage. Dido received him very kindly, and gave him leave to stay till he had resitted his sleet: but, unfortunately for her, she became in love with him. Eneas (as you may easily believe) was not cruel; so that matters were

foon

foon settled. When the ships were ready, Eneas wanted to set fail for Italy, to which the Gods had ordered him, that he might be the sounder of Rome; but Dido opposed his departure, and reproached him with ingratitude, and the savours he had received. However, he lest her, ran off in the night, and put to sea. Poor Dido, in despair at being abandoned by the man she loved, had a great pile of wood set on sire, threw herself into the slames, and was burned to death. When you are older, you will read all this story in Latin, written by Virgil; who has made a sine poem of it, called the Eneid. If you should abandon Miss Pinkerton, for Miss Williams, do you think she would do the same? Adieu, my dear! I send you a very pretty Epigram upon the subject of Dido; you may easily learn it by heart.

Infelix Dido! nulli benè nupta marito, Hoc pereunte sugis, hoc sugiente peris.

LETTER V.

JE vous ai dit, mon cher, que je vous enverrois quelques histoire pour vous amuser: je vous envoïe donc à present celle du Siege de Troye, qui est divertissante, et sur laquelle, Homére, un ancien Poëte Grec, a fait le plus beau Poëme Epique qui ait jamais été. Par parenthése, un Poëme Epique est un long poëme sur quelque grand évenement, ou sur les actions de quelque grand homme.

Le siege de Troye est si celêbre pour avoir duré diz ans, et à cause du grand nombre de Heros qui y ont été, qu'il ne faut nullement l'ignorer. Quand vouz serez plus grand, vous le lirez

dans le Grec d'Honiére.

Adieu! vous êtes le meilleur enfant du monde.

Je vous renvoïe votre lettre corrigée, car quoiqu'il n'y eut que peu de fautes, il est pourtant bon que vous les sachiez.

TRANSLATION.

TOLD you, my dear, that I would fend you some stories to amuse you; I therefore now give you the History of the Siege of Troy, which is very entertaining. Homer, an ancient Greek Poet, has wrote upon this subject the finest Epic Poem that ever was. By the way, you are to know, that an Epic Poem is a long poem upon some great event, or upon the actions of some great man.

The siege of Troy is so very famous, for having lasted ten years, and also upon account of the great number of Heroes who were there, that one must by no means be ignorant of such an event. When you are older, you will read it all in

the Greek of Homer.

Adieu! you are the best child in the world.

I return your letter corrected; for, though it had but few faults, it is however proper that you should know them.

LETTER

LETTER VI.

La cause de la guerre entre les Grecs, et les Troyens, et du siege et de la prise de Troye.

A paix régnoit dans le ciel, et les Diex et les Déeffes jouissoient d'une parsaite tranquillité; ce qui donnoit du chagin à la Déesse Discorde qui n'aime que le trouble, et les querelles. Elle résolut donc de les brouiller, et pour parvenir à fon but, elle jetta parmi les Déesses une Pomme d'or, sur laquelle ces paroles étoient écrites, à la plus belle. Voilá d'abord chacune des Déesses qui se disoit la plus belle, et qui vouloit avoir la Pomme, car la beauté est une affaire bien sensible aux Déesses, aussi bien qu'aux Dames. La dispute sut principalement entre Junon semme de Jupiter, Venus la Déesse de l'Amour, et Pallas Déeffe des Arts et des Sciences. A-la-fin elles convinrent de s'en rapporter à un berger nommé Paris qui paissoit des troupeaux sur le Mont Ida; mais qui étoit veritablement le fils de Priam Roi de Troye. Elles parurent donc toutes trois nues devant Paris, car pour bien juger, il faut tout voir. Junon lui offrit les grandeurs du monde, s'il vouloit décider en sa faveur; Pallas lui offrit les arts et les sciences; mais Venus qui lui promit la plus belle femme du monde, l'emporta, et il lui donna la Pomme.

Vous pouvez bien croire à quel point Venus étoit contente, et combien Junon et Pallas étoient courroucées. Venus donc, pour lui tenir parole, lui dit d'aller en Grece chez Menelas, dont la femme qui s'appelloit Hélène deviendroit amoureuse de lui. Il y alla, et Ménélas le reçut chez lui fort honnêtement; mais peu de tems après Hélène s'enfuit avec Paris, qui la mena à Troye. Ménélas irrité de cet outrage, s'en plaignit à son frere Agamemnon Roi de Mycénes, qui engagea les Grecs à venger cet affront. On envoïa donc des Ambassadeurs à Troye, pour demander qu'on rendit Hélène à son mari, et en cas de resus, pour declarer la guerre. Paris resusa de la rendre, sur quoi la guerre fut declarée, qui dura dix ans, et dont je vous enverrai bientôt l'histoire.

TRANSLATION.

Cause of the War between the Greeks and Trojans, and of the besieging and taking of Troy.

HEAVEN and Earth were at peace, and the Gods and Goddesse enjoyed the most perfect tranquillity. When the
Goddess Discord, who delights in confusion and quarrels, displeased at this universal calm, resolved to excite dissention.
In order to effect this, she threw among the Goddesses a golden
Apple, upon which these words were written, "To the fairest,"
Immediately each of the Goddesses wanted to have the Apple,
and each said she was the handsomest; for Goddesses are as
anxious about their beauty, as mere mortal ladies. The strife
was, however, more particularly between Juno, the wife of
Jupiter;

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Jupiter; Venus the Goddess of Love; and Pallas the Goddess of Arts and Sciences. At length they agreed to be judged by a shepherd, named Paris, who sed his slocks upon Mount Ida, but was however son to Priam, King of Troy. They appeared all there before Paris, and quite naked; for, in order to judge critically, and to determine equitably, it is requisite that all should be seen. Juno offered him the grandeurs of the world, it he would decide in her favour; Pallas promised him arts and sciences; but Venus, who tempted him with the most beautiful woman in the universe,

prevailed, and he gave her the Apple.

You may easily imagine how glad Venus was, and how angry Juno and Pallas were. Venus, in order to perform her promise, ordered him to go to Menelaüs's, in Greece, whose wise, named Helena, would fall in love with him: accordingly he went, and was kindly entertained by Menelaüs; but, soon after, Paris ran away with Helena, and carried her off to Troy. Menelaüs, irritated at this injurious breach of hospitality, complained to his brother Agamemnon, King of Mycenæ, who engaged the Greeks to avenge the affront. Embassadors were sent to Troy, to demand the restitution of Helena, and, in case of a denial, to declare war. Paris resused to restore her; upon which war was proclaimed. It lasted ten years. I shall very soon send you the history of it.

LETTER VII.

A Isleworth, ce 30 Juin, 1738.

JE vous envoie a cette heure, mon Cher! une histoire fort en abregé, du siege de Troy, ou vous verrez que les Troyens étoient justement punis de l'injustice de Paris, qu'ils soutenoient.

Je vous enverrai bientô aussi, les histoires de plusieurs des Rois et des Héros, qui étoient dans l'armée des Grecs, et qui meritent d'être scuës. J'aurois dû vous avoir dit que la ville de Troye étoit en Asie, et que la Gréce étoit un païs de l'Europe, qui est a present scus le Turc, et fait partie de ce qu'on appelle Turquie en Europe.

De la maniere que vous y allez, vous serez bien savant avec le tems, et je crains même que bientôt vous n'en sachiez plus que moi. Je vous le pardonnerai pourtant, et je serai fort content de passer pour un ignorant en comparaison de vous. Adieu.

Histoire du Siege de Troye.

Les Troyens aïant donc resusé de rendre Héléne à son Mari; les Grecs leur declarérent la guerre. Or il y avoit en Gréce un grand nombre de Rois, qui sournirent leurs troupes, et qui allérent en personne à cette guerre; mais comme il falloit que quelqu'un commandât en Chef, ils convinrent tous, de donner le commandement à Agamemnon, Roi de Mycénes, et srère de Ménélas le mari d'Héléne.

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Ils s'embarquerent donc pour Troye, mais les vents étant contraires ils furent arretés à Aulis, et n'en pouvoient pas sortir. Surquoi le Prêtre Calchas déclara que c'étoit la Déesse Diane qui envoïoit ces vents contraires, et qui les continueroit jusques à ce qu' Iphigénie la fille d'Agamemnon lui eut été immolée. Agamemnon obeit, et envoïa chercher Iphigénie, mais dans l'instant qu'on alloit la facrisser, Diane mit une Biche à sa place, et enleva Iphigénie a Tauros, où elle la sit sa Prêtresse.

Après ceci le vent devint favorable, et ils allerent à Troye, où ils débarquerent, et en firent le fiege. Mais les Troyens se défendirent si bien, que le siege dura dix ans, et les Grecs voiant qu'ils ne pouvoient pas prendre la ville par force, eurent recours à la ruse. Ils firent, donc, faire un grand Cheval de bois, et mirent dans le ventre de ce Cheval bon nombre de foldats bien armés, et après cela firent semblant de se retirer à leurs vaisseaux, et d'abandonner le siege. Les Troyens donnerent dans le panneau, et firent entrer ce Cheval dans la ville; ce qui leur couta cher, car au milieu de la nuit ces hommes sortirent du Cheval, mirent le feu à la ville, en ouvrirent les portes, et firent entrer l'armée des Grecs, qui revinrent, saccagérent la ville, et tuérent tous les habitans, excepté un fort petit nombre qui échappérent par la fuite, parmi lesquels étoit Enée dont je vous ai déjà parlé, qui se sauva avec son pére Anchise, qu'il portoit sur ses épaules parce qu'il étoit vieux, et son fils Ascagne qu'il menoit par la main, parce qu'il étoit jeune.

Histoire d'AJAX.

Ajax, un des plus vaillans Grecs qui furent au siege de Troye, étoit fils de Télamon, Prince de Salamine. Après qu' Achille sut tué, il prétendit que ses armes lui appartenoient comme son plus proche parent. Mais Ulysse les lui disputa, et les emporta; surquoi Ajax devint sou, et tuoit tous les moutons qu'il trouvoit, croïant que c'étoient des Grecs. A la fin il se tua lui même.

Histoire de NESTOR.

Nestor étoit le plus vieux et le plus sage de tous les Grecs qui se trouvoient au siège de Troye. Il avoit plus de trois cents ans, de sorte que tant à cause de son expérience, que de sa sagesse, l'armée Grecque étoit gouvernée par ses Conseils. On dit même aujourdhui d'un homme qui est sort vieux et sort sage, c'est un Nestor.

L'Histoire d'ULYSSE.

Ulysse autre Prince qui alla au siege de Troye, étoit Roi d'Ithaque, et sils de Laërte. Sa semme se nommoit Pénélope, dont il étoit si amoureux, qu'il ne vouloit pas la quitter, pour aller au siege de Troye; de sorte qu'il contrest l'insensé pour en étre dispensé, mais il sut découvert et obligé d'y aller. C'étoit le plus sin et le plus adroit de tous les Grecs. Pendant les dix années qu'il sut au siege de Troye, sa semme Pénélope eut plusieurs amans, mais elle n'en écouta aucun, si bien qu'à present même,

même, quand ou veut louer une femme pour sa chasteté, on dit

c'eft une Penilope.

Il fut plusieurs années, après que Troye fut brulée, avant que d'arriver chez lui, à cause des tempètes, et autres accidens qui lui survinrent dans son voïage. Les voïages d'Ulysse sont le sujet d'un beau poëme, qu' Homére a fait en Grec et qui s'appelle l'Odyssée. Ulysse avoit un fils nommé Télémaque.

pelle l'Odyffée. Ulysse avoit un fils nommé Télémaque.

Du coté des Troyens il y avoit aussi des personnages très illustres: Leur Roi Priam qui étoit fort vieux avoit eu cinquante
ensans de sa semme Hécube. Quand Troye sut prise, il sut tué
par Pyrrhus le fils d'Achille. Hécube sut la captive d'Ulysse.

Histoire d'HECTOR.

Hector étoit fils de Priam, et le plus brave des Troyens; sa femme se nommoit Andromaque, et il avoit un fils qui s'appelloit Astyanax. Il voulut se battre contre Achille qui le tua, et puis fort brutalement, l'attacha à son Char, et le traina en triomphe, autour des murailles de Troye.

Quand la ville fut prise, sa semme Andromaque sut captive de Pyrrhus fils d'Achille, qui en devint amoureux, et l'epousa-

Histoire de CASSANDRE.

Cassandre, fille de Priam, étoit si belle, que le Dieu Apollon en devint amoureux, et lui accorda le don de prédire l'avenir, pour en avoir les dernieres faveurs; mais comme elle trompa le Dieu et ne se rendit point, il sit ensorte que quoiqu'elle prédit toujours la verité, personne ne la croïoit. On dit même à present d'une personne qui prédit les suites d'une affaire, sur lesquelles on ne l'en croit pas, c'est une Cassandre.

Histoire d'ENEE.

Enée étoit Prince Troyen, fils d'Anchise, et de la Déesse Venus, qui le protégez dans tous ses dangers. Sa semme s'appella Creuse, et il en eut un fils nommé Ascagne ou Iulus. Quand Troye sut brulée, il se sauva, et porta son pére Anchise sur ses epaules, à cause de quoi il sut appellé le pieux Enée.

Vous favez déjà ce qui lui arriva à Carthage avec Didon; après quoi il alla en Italie, où il èpousa Lavine fille du Roi La-

tinus, après avoir tué Turnus qui etoit son rival.

Romulus qui étoit le fondateur de Rome descendoit d'Enée et de Lavinie.

TRANSLATION.

NOW fend you, my dear, a very short history of the siege of Troy. You will there see how justly the Trojans were

punished for supporting Paris in his injustice.

I will fend you foon the histories of several Kings and heroes, who were in the Grecian army, and deserve to be known. I ought to have informed you, that the city of Troy was in Asia; and that Greece is a country in Europe; which, at present, belongs to the Turks, and is part of what is called Turky in Europe.

Confidering

Confidering the manner in which you now go on, you in time be very learned: I am even afraid, left you should con know more than myself. However, I shall forgive you, and will be very happy to be esteemed ignorant, in comparison of you. Adieu.

The History of the Siege of Troy.

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The Trojans having refused to restore Helen to her husband, the Greeks declared war against them. Now there was in Greece a great number of Kings, who surnished troops, and commanded them in person. They all agreed to give the supreme command to Agamemnon, King of Mycenæ, and brother to Menelaus, husband to Helen.

They embarked for Troy; but meeting with contrary winds, were detained by them at Aulis. Upon which Calchas, the High Priest, declared, that those adverse winds were sent by the Goddess Diana; who would continue them, till Iphigenia, daughter to Agamemnon, was facrificed to her. Agamemnon obeyed, and sent for Iphigenia; but just as she was going to be facrificed, Diana put a Hind in her stead, and carried off Iphigenia to

Tauros, where she made her one of her Priestesses.

After this, the winds became favourable, and they pursued their voyage to Troy, where they landed and began the siege: but the Trojans defended their city so well, that the siege lasted ten years. The Greeks, sinding they could not take it by force, had recourse to stratagem. They made a great wooden Horse, and enclosed in its body a number of armed men; after which they pretended to retire to their ships, and abandon the siege. The Trojans sell into this snare, and brought the Horse into their town; which cost them dear, for, in the middle of the night, the men, concealed in it, got out, set fire to the city, opened the gates, and let in the Grecian army, that had returned under the walls of Troy. The Greeks sacked the city, and put all the inhabitants to the sword, except a very sew, who saved themselves by slight. Among these was Eneas, whom I mentioned to you before; and who sled with his sather Anchises upon his shoulders, because he was old; and led his son Ascanius by the hand, because he was young.

Story of AJAX.

Ajax was one of the most valiant Greeks that went to the siege of Troy; he was son to Telamon, Prince of Salamis. After Achilles had been killed, he demanded that Hero's armour, as his nearest relation; but Ulysses contested that point, and obtained the armour. Upon which Ajax went mad, and slaughtered all the sheep he met with, under a notion that they were so many Greeks; at last he killed himself.

Story of NESTOR.

Nestor was the oldest and wisest of all the Greeks who were at the siege of Troy. He was above three hundred years old: so that on account of his experience, as well as his wisdom, the Grecian army was directed by his counsels. Even at this

this refent time, it is faid of a man, who is very old, and very wife, he is a Neftor.

Story of ULYSSES.

Ulysses was another Prince who went to the siege of Troy; he was King of Ithaca, and son of Laertes. His wife's name was Penelope, with whom he was so much in love, that unwilling to leave her he seigned himself mad, in order to be excused going to the siege of Troy; but, this device being discovered, he was compelled to embark for Ilion. He was the most artful and subtle of all the Greeks. During those ten years of his absence at Troy, Penelope had several lovers, but she gave encouragement to none; so that even now, when a woman is

commended for chaftity, she is called a Penelope.

After the destruction of Troy, Ulysses was several years before he reached his kingdom, being tossed about by tempests and various accidents. The voyages of Ulysses have been the subject of a very fine poem, written by Homer, in Greek, and called The Odyssey Ulysses had one son, whose name was Telemachus. There were also many illustrious persons on the Trojan side. Priam was their King. He was very old, and had had sity children by his wife Hecuba. After the taking of Troy, he was killed by Pyrrhus, the son of Achilles, and Hecuba made captive to Ulysses.

Story of HECTOR.

Hector was fon to Priam, and the bravest of the Trojans; Andromache was his wife, and his son's name Astyanax. He resolved to engage Achilles; who killed him, and then brutally fastened his dead body to his car, and dragged it in triumph round the walls of Troy.

After that city was taken, his wife, Andromache, became captive to Pyrrhus, the son of Achilles. He afterwards fell in love

with, and married her.

Story of CASSANDRA.

Caffandra, daughter of Priam, was so beautiful, that the God Apollo sell in love with her; and gave her the power of fore-telling suture events, upon condition of her compliance with his desires. But as she deceived the God, by not gratifying his wishes, he ordered matters in such a manner, that although she always foretold truth, nobody believed her. It is even now said of a person who soretells the consequence of an affair, and is not believed, she is a Cassandra.

Story of ENEAS.

Eneas was a Trojan Prince, son of Anchises, and of the Goddes Venus, who protected him in all the dangers he underwent. His wife's name was Creusa; by whom he had a son called Ascanius, or Iulus. When Troy was burned, he made his escape, and carried his father Anchises upon his back; for which reason he was surnamed the pious Eneas.

You

You already know what happened to him, with Dido, at Carthage. After that he went to Italy, where, having killed his rival, Turnus, he married Lavinia, daughter to King Latinus.

From Æneas and Lavinia was descended Romulus, the founder

of Rome.

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LETTER VIII.

A Isleworth, ce 29eme Juillet.

MON CHER ENFANT,

JE vous ai envoié dans ma derniere, l'histoire d'Atalante, qui succomba à la tentation de l'Or; je vous envoie à cette heure, l'histoire d'une semme, qui tint bon contre toutes les tentations; c'est Daphné fille du sleuve Penée. Apollon en sut éperdûmert amoureux; et Apollon étoit comme vous savez un Dieu sort accompli; car il étoit jeune et bien fait, d'alleurs c'étoit le Dieu du Jour, de la Musique, et de la Poësie. Voici bien du brillant; mais n'importe, il la poursuivit inutilement, et elle ne

voulut jamais l'écouter.

Un jour donc l'aïant rencontrée dans les champs, il la poursuivit, dans de dessein de la forcer. Daphné courût de son mieux pour l'éviter; mais à la fin, n'en pouvant plus Apollon étoit sur le point de la prendre dans ses bras; quand les Dieux qui approuvoient sa vertu, et plaignoient son sort, la changerent en Laurier; de sorte qu' Apollon, qui croïoit embrasser sa chére Daphné, sut bien surpris de trouver un arbre entre ses bras. Mais pour lui marquer son amour, il ordonna que le Laurier seroit le plus honorable de tous les arbres, et qu'on en couronneroit les Guerriers victorieux, et les plus célébres Poëtes: ce qui s'est toujours fait depuis chez les anciens. Et vous trouverez même souvent dans les Poëtes modernes, Lauriers pour Victoires. Un tel est chargé de Lauriers, un tel a cueilli des Lauriers, dans le champ de bataille. C'est à dire il a remporté des victoires; il s'st distingué par sa braveure. J'espere qu'avec le tems vous vous distinguerez aussi par vôtre courage. C'est une qualité très necessaire à un honnête homme, et qui d'ailleurs donne beaucoup d'éclat. Adieu.

TRANSLATION.

MY DEAR CHILD,

I Sent you, in my last, the story of Atalanta †, who could not resist the temptation of Gold. I will now give you the story of a woman, with whom no temptation whatever had any power; this was Daphne, daughter to the river Peneus. Apollo was violently in love with her, and Apollo was, as you know, a very accomplished God, for he was young and handsome; besides which he was God of the Sun, of Music, and of Poetry. These are brilliant qualities; but, notwithstanding, the nymph was coy, and the lover unsuccessful.

[•] Qui ne se trouve pas. † Which cannot be found.

One day having met her in the fields, he pursued, in order to have forced her. Daphne, to avoid him, ran as long as she was able; but at last, being quite spent, Apollo was just going to eatch her in his arms, when the Gods, who pitied her sate, and approved her virtue, changed her into a Laurel; so that Apollo, instead of his dear Daphne, was surprized to find a tree in his arms. But, as a testimony of his love, he decreed the Laurel to be the most honourable of all trees; and ordained victorious Warriors, and celebrated Poets to be crowned with it: an injunction which was ever afterwards observed by the ancients. You will often find among the modern Poets, Laurels for Victories. Such-a-one is loaded with Laurels; such-a-one has gathered Laurels in the field of battle. This means, he has been victorious, and has distinguished himself by his bravery. I hope, that in time, you too will be famous for your courage. Valour is essential to a gentleman; besides, that it adds brilliancy to his character. Adieu.

LETTER IX.

A Bath, ce 30ieme Sept. 1738.

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MON CHER ENFANT.

JE suis bien aise d'apprendre que vous êtes revenu gai et gaillard de vos voïages. La danse de trois jours que vous avez faite ne vous aura pas tant plû, que celle que vous allez recommencer avec votre maitre à danser.

Comme je sais que vous aimez à apprendre, je présuppose que vous avez repris vôtre école; car le tems êtant precieux, et la vie courte, il n'en faut pas perdre. Un homme d'esprit tire parti du tems, et le met tout à profit, ou à plaisir; il n'est jamais sans faire quelque chose, et il est toujours occupé ou au plaisir, ou à l'étude. L'oisiveté, dit on, est la mere de tous les vices; mais au moins est il sur qu'elle est l'appanage de sots, et qu'il n'y a rien de plus méprisable qu'un fainéant. Caton le Censeur, un vieux Romain, d'une grande vertu, et d'une grande sagesse, disoit qu'il n'y avoit que trois choses dans sa vie dont il se repentoit; la premiere étoir, d'avoir dit un secret à sa semme ; la seconde, d'être allé une fois par mer, là où il pouvoit aller par terre; et la derniere, d'avoir passe un jour sans rien saire. De la maniere que vous emploiez votre tems, j'avoue que je suis envieux du plaisir que vous aurez, de vous voir bien plus savant, que les autres garçons plus agés que vous. Quel honneur cela vous fera; quelle distinction; quels applaudissemens vous trouverez par tout! Avouez que cela sera bien flatteur. Aussi c'est une ambition trés louable, que de les vouloir surpasser, en mérite et en savoir. lieu que de vouloir surpasser les autres seulement, en rang, en dépense, en habits, et en équipage, n'est qu'une sotte vanité, qui rend un homme fort ridicule.

Reprenons un peu nôtre Géographie, pour vous amuser avec les cartes, car à cette heure, que les jours sont courts, vous ne pourrez pourrez pas aller à la promenade les aprés diners, il faut pourtant se divertir; rien ne vous divertira plus que de regarder les cartes. Adieu! vous êtes un excellent petit garçon.

Faites mes complements à votre Mamam.

TRANSLATION.

Bath, September the 30th, 1738.

MY DEAR CHILD,

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AM very glad to hear, that you are returned from your travels well, and in good humour The three days dance which you have borne, has not been quite so agreeable as that which you

are now going to renew with your dancing-mafter.

As I know you have a pleafure in learning, I take it for granted that you have returned your studies; for time is precious, life fhort, and confequently one must not lose a single moment. man of fense knows how to make the most of time, and purs out his whole sum, either to interest or to pleasure : he is never idle; but constantly employed either in amusements or in study. a faying, that idleness is the mother of all vice. At least, it is certain, that laziness is the inheritance of fools; and nothing to despicable as a fluggard. Cato the Censor, an old Roman, of great virtue and much wisdom, used to say, there were but three actions of his life which he regretted. The first was, the having told a fecret to his wife; the fecond, that he had once gone by fea when he might have gone by land; and the third, the having patfed one day without doing any thing. Confidering the manner in which you employ your time, I own that I am envious of the pleafure you will have in finding yourfelf more learned than other What honour this boys, even those who are older than yourself. will do you! What distinctions, what applauses will follow, whereever you go! You must confess that this cannot but give you pleasure. The being desirous of surpassing them in merit and learning, is a very laudable ambition; whereas the wishing to outshine others in rank, in expence, in clothes, and equipage, is a filly vanity, that makes a man appear ridiculous.

Let us return to our Geography, in order to amuse ourselves with maps Now the days are short, you cannot walk out in the evening; yet one must amuse one's self; and there is nothing so entertaining as maps. Adieu! You are an excellent little boy.

Make my compliments to your Mamma.

LETTER X.

A Bath, ce 4ieme d'Octobre, 1738.

MON CHER ENFANT,

VOUS voiez bien, qu'en vous écrivant si souvent, et de la maniere dont je le sais, je ne vous traite pas en petit ensant, mais en garçon qui a de l'ambition, et qui aime à apprendre, et à s'instruire. De sorte que je suis persuadé qu'en lisant mes lettres, vous faites attention, non seulement à la matiere qu'elles traitent, mais aussi à l'orthographe, et au style. Car il est três important de sa-

wair

voir bien ecrire des lettres; on en a besoin tous les jours dans le commerce, de la vie, soit pour les affaires, soit pour les plaisirs, et l'on ne pardonne qu'aux Dames, des fautes d'orthographe et de style. Quand vouz serez plus grand, vous lirez les Epitres, (c'est à dire les lettres) de Cicero, qui sont le modele le plus parfait de la maniere de bien écrire. A propos de Ciceron, il faut vous dire un peu, qui il etoit; c'étoit un vieux Romain, qui vivoit il y a dixhuit cents ans: homme d'un grand génie, et le plus célébre Orateur qui ait jamais été. Ne faut il pas, par parenthese, vous expliquer ce que c'est qu'un Orateur? Je crois bien que oui. Orateur donc, c'est un homme qui harangue dans une assemblée publicque, et qui parle avec éloquence, c'est à dire qui raisonne bien, qui a un beau style, et qui choisit bien ses paroles. Or jamais homme, n'a mieux fait toutes ces choses que Ciceron; il parloit quelquefois à tout le peuple Romain, et par son eloquence il leur persuadoit tout ce qu'il vouloit. Quelquesois aussi il enterprenoit les procès de ses amis, il plaidoit pour eux devant des Juges, et il manquoit rarement d'emporter leurs suffrages, c'est à dire, leurs voix, leurs decisions, en sa faveur. Il avoit rendu de grands services à la République Romaine, pendant qu'elle jouissoit de sa liberté; mais quand elle fut affujettie par Jules César, le premier Empereur Romain, il devint suspect aux Tyrans, et sut à la fin égorgé par les ordres de Marc Antoine, qui le haissoit, parce qu'il avoit harangué si fortement contre lui, quand il vouloit se rendre maître de Rome.

Souvenez vous toujours, s'il y a quelques mots dans mes lettres, que vous n'entendez pas parfaitement, d'en demander l'explication à vôtre Maman, ou de les chercher dans le Dictionnaire. Adieu. TRANSLATION.

Bath, October the 4th, 1738.

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MY DEAR CHILD.

Y my writing so often, and by the manner in which I write, Byou will easily see, that I do not treat you as a little child, but as a boy who loves to learn, and is ambitious of receiving instructions. I am even persuaded, that in reading my letters, you are attentive, not only to the subject of which they treat, but likewife to the orthography, and to the style. It is of the greatest importance to write letters well; as this is a talent which unavoidably occurs every day of one's life, as well in business as in pleafure; and inaccuracies in orthography, or in style, are never pardoned but in ladies. When you are older, you will read the Epiftles (that is to fay letters) of Cicero; which are most perfect models of good writing. A propos of Cicero; I must give you some account of him. He was an old Roman who lived eighteen hundred years ago; a man of great genius, and the most celebrated Orator that Will it not be necessary to explain to you what an Orator is? I believe I must. An Orator is a man who harangues in a public affembly, and who speaks with eloquence; that is to tay, who reasons well, has a fine style, and chuseth his words properly:

properly. Now, never man succeeded better than Cicero, in all those different points: he used sometimes to speak to the whole people of Rome assembled; and, by the force of his eloquence, persuaded them to whatever he pleased. At other times, he used to undertake causes, and plead for his clients in courts of judicature: and in those causes he generally had all the suffrages, that is to say, all the opinions, all the decisions, in his savour. While the Roman Republic enjoyed its freedom, he did very signal services to his country; but after it was enslaved by Julius Cetar, the first Emperor of the Romans, Cicero became suspected by the tyrants; and was at last put to death by Marc Antony, who hated him for the severity of his orations against him, at the time that he endeavoured to obtain the sovereignty of Rome.

In case there should be any words in my letters which you do not perfectly understand, remember always to inquire the explanation from your Mamma, or else to seek for them in the Dic-

tionary. Adieu.

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LETTER XI.

A Bath, ce I tieme d'Octobre, 1738.

MON CHER ENFANT,

OUS aïant parlé dans ma derniere de Ciceron le plus grand Orateur que Rome ait jamais produit, (quoiqu'elle en ait produit plusieurs) je vous présente aujourd'hui Démosthénes, le plus célébre des Orateurs Grecs. J'aurois dû à la verité avoir commencé par Démosthénes, comme l'ainé, car il vivoit à peu près trois cents ans avant Ciceron; et Ciceron même a beaucoup profité de la lecture de ses Harangues; comme j'espere qu' avec le tems vous profiterez de tous les deux. Revenons à Démosthénes. Il étoit de la célébre ville d'Athenes dans la Grece, et il avoit tant d'éloquence, que pendant un certain tems il gouvernoit absolument la ville, et persuadoit aux Athéniens ce qu'il vouloit. n'avoit pas naturellement le don de la parole, car il bégaïoit, mais il s'en corrigea en mettant, quand il parloit, de petits cailloux dans sa bouche. Il se distingua particulierement par les Harangues, qu'il fit contre Philippe, Roi de Macédoine, qui vouloit se rendre maître de la Grece. C'est pourquoi ces Harangues là sont intitulées Les Philippiques. Vous voiez de quel usage c'est que de favoir bien parler, de s'exprimer bien, et de s'énoncer avec grace. Il n'y a point de talent, par lequel on se rend plus agréable ou plus confidérable, que par celui de bien parler.

A propos de la ville d'Athenes; je crois que vous ne la connoissez guéres encore; et pourtant il est bien necessaire de faire connoissance avec elle, car si elle n'a pas été la mere, du moins elle a été la nourrice, des Arts et Sciences, c'est à dire, que si elle ne les a point inventé, du moins elle les a porté à la persection. Il est vrai que l'Egypt a été la premiere où les Arts et les Sciences ont commencés, mais il est vrai aussi que c'est Athenes qui

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les a perfectionnés. Les plus grands Philosophes, c'est à dire, les gens qui aimoient, et qui étudioient la sagesse, étoient d'Athenes, comme aussi les meilleurs Poetes, et les meilleurs Orateurs. Arts y ont été portés aussi à la derniere perfection; comme la Sculpture, c'est à dire, l'art de tailler des figures en pierte et en marbre. L'Architecture, c'est à dire, l'art de bien bâtir des maisons, des temples, des théatres. La Peinture, la Musique, enfin tout fleurissoit à Athenes. Les Athéniens avoient l'esprit délicat, et le gout juste; ils étoient polis et agréables, et l'on appelloit, cet esprit vif, juste, et enjoué, qu'ils avoient, le Sel Attique, parce que, comme vous savez, le sel a, en même tems, quelque chose de piquant et d'agréable. On dit mème aujourd'hui d'un homme qui a cette sorte d'esprit, qu'il a du Sel Attique, c'est à dire Athénien. J'espère que vous serez bien salé de ce Sel là, mais pour l'être il faut apprendre bien des choses, les concevoir, et les dire promptement; car les meilleures choses perdent leur grace si elles paroissent trop travailleés. Adieu, mon petit ami, en voilà affez pour aujourd'hui.

TRANSLATION.

Bath, October the 11th, 1738.

MY DEAR CHILD,

TAVING mentioned Cicero to you in my last; Cicero, the greatest Orator that Rome produced; although it produced several; I this day introduce to your acquaintance Demosthenes, the most celebrated of the Grecian Orators. To say the truth, I ought to have began with Demosthenes, as the elder; for he lived about three hundred years before the other. Cicero even improved his Orations, as I hope you will in time profit by reading those of both. Let us return to Demosthenes. He was born at Athens, a celebrated city in Greece; and so commanding was his eloquence, that, for a confiderable time, he absolutely governed the city, and persuaded the people to whatever he pleased. His elocution was not naturally good, for he stammered; but got the better of that impediment by speaking with small pebbles in his mouth. He diftinguished himself more particularly by his Orations against Philip King of Macedonia, who had defigned the conquest of Greece. Those Orations, being against Philip, were from thence called Philippics. You fee how useful it is to be able to speak well, to express one's felf clearly, and to pronounce gracefully. The talent of speaking well, is more essentially necessary than any other, to make us both agreeable, and confiderable.

A propos of the city of Athens; I believe you at present know but little of it; and yet it would be requisite to be well informed upon that subject; for, if Athens was not the mother, at least she was nurse to all the Arts and Sciences; that is to say, though she did not invent, yet she improved them to the highest degree of perfection. It is true, that Arts and Sciences first began in Egypt; but it is as certain, that they were brought to perfection

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at Athens. The greatest Philosophers, (that is to say, men who loved and studied wisdom) were Athenians, as also the best Poets, and the best Orators. Arts likewise were there brought to the utmost perfection; such as Sculpture, which means the art of cutting figures in stone and in marble; Architecture, or the art of building houses, temples, and theatres, well. Painting, Mulic, in short, every art flourished at Athens. The Athenians had great delicacy of wit, and juftness of tatte; they were polite and That fort of lively, just and pleasing wit, which agreeable. they poffessed, was called Attic Salt, because salt hath, as you know, something sharp and yet agreeable. Even now, it is said of a man, who has that turn of wit, he has Attic Salt, which means Athenian. I hope you will have a good deal of that Salt; but this requires the learning many things; the comprehending and expressing them without hesitation: for the best things lose much of their merit, if they appear too studied. Adieu, my dear boy; here is enough for this day.

LETTER XII.

JE suis bien-aise que vous étudiez l'Histoire Romaine, car de toutes les anciennes histoires, il n'y en a pas de si instructive, ni qui sournisse tant d'exemples de vertu, de sagesse, et de courage. Les autres grands Empires, savoir, celui des Assyriens, celui des Perses, et celui des Macedoniens, se sont élevés presque tout d'un coup, par des accidens savorables, et par le succès rapides de leurs armes; mais l'Empire Romain s'est aggrandi par degrès, et a surmonté les difficultés qui s'opposoient à son aggrandissement, autant par sa vertu, et par sa sagesse, que par ses armes.

Rome qui fut dans la suite la maitresse du monde, n'etoit d'abord, comme vous le savez, qu'une petite ville sondée par Romulus, son premier Roi, à la tête d'un petite nombre de bergers et d'avanturiers, qui se rangerent sous lui, et dans le premier dénombrement que Romulus sit du peuple, c'est à dire, la premiere sois, qu'il sit compter le nombre des habitans, ils ne montoient qu'à trois mille hommes de pied, et trois cents chevaux, au lieu qu'à la fin de son regne, qui dura trente sept ans, il y avoit quarante six mille hommes de pied, et mille chevaux.

Pendant les deux cents cinquante premieres années de Rome, c'est à dire, tout le tems qu'elle sut gouvernée par des Rois, ses voisins lui firent la guerre, et tachérent d'étousser dans sa naiffance, un peuple, dont ils craignoient l'aggrandissement, conséquence naturelle de sa vertu, de son courage, et de sa sagesse.

Rome donc emploïa ses deux cents cinquante premieres années, à lutter contre ses plus proches voisins, qu'elle surmonta; et deux cents cinquante autres, à se rendre maitresse de l'Italie; de sorte qu'il y avoit cinq cents ans, depuis la fondation de Rome, jusques à ce qu'elle devint maitresse de l'Italie. Ce sut seulement dans

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TRANSLATION.

AM glad to hear you study the Roman history; for, of all ancient histories, it is the most instructive, and furnishes most examples of virtue, wisdom and courage. The other great Empires, as the Assyrian, Persian and Macedonian, sprang up, almost of a sudden, by favourable accidents, and the rapidity of their conquests; but the Roman Empire extended itself gradually, and surmounted the obstacles that opposed its aggrandisement, not less by virtue and wisdom, than by force of arms.

Rome, which at length, became the mistress of the world, was (as you know) in the beginning but a small city, sounded by Romulus, her first King, at the head of an inconsiderable number of herdsmen and vagabonds, who had made him their Chief. At the first survey Romulus made of his people; that is, the first time he took an account of the inhabitants, they amounted only to three thousand foot and three hundred horse; whereas, towards the end of his reign, which lasted thirty-seven years, he reckoned forty-six thousand foot, and one thousand horse.

During the first two hundred and fifty years of Rome, as long as it was governed by Kings, the Romans were engaged in frequent wars with their neighbours; who endeavoured to crush in its infancy a state whose suture greatness they dreaded, as the na-

tural confequence of its virtue, courage, and wisdom.

Thus Rome employed its first two hundred and fifty years in struggling with the neighbouring States, who were in that period entirely subdued; and two hundred and fifty more in conquering the rest of Italy: so that we reckon five hundred years from the foundation of Rome to the entire conquest of Italy. And in the following two hundred years she attained to the Empire of the World; that is, in seven hundred years from the foundation of the city.

LETTER XIII.

ROMULUS qui, comme je vous l'ai déjà dit, étoit le Fondateur, et le premier Roi de Rome, n'aïant pas d'abord beaucoup d'habitans pour sa nouvelle ville, songea à tous les moïens d'en augmenter le nombre, et pour cet effer, il publia qu'elle serviroit d'asyle, c'est à dire, de resuge et de lieu de sureré pour ceux qui seroient bannis des autres villes d'Italie. Cela lui attira bien des gens qui sortirent de l'îles, soit à cause de leurs dettes, soit à cause des crimes qu'ils y avoient commis : car un asyle est un endroit qui sert de protection à tous ceux qui y viennent, quelque crime qu'il aïent commis, et on ne peut les y prendre ni les punir. Avouez qu'il est assez surprenant que d'un pareil amas de vauriens et de coquins, il en soit sorti la nation la plus sage et la plus vertueuse qui sut jamais. Mais c'est que Romulus y sit

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de si bonnes loix, inspira à tout le peuple, un tel amour de la patrie, et de la gloire, y établit si bien la religion, et le culte des Dieux, que pendant centaines d'années ce sut un peuple de Héros, et de gens vertueux.

TRANSLATION. OMULUS, who (as I have already told you) was the Rounder and first King of Rome, not having sufficient inhabitants for his new city, confidered every method by which he might augment their number; and to that end, he issued out a proclamation, declaring, that it should be an asylum, or, in other words, a fanctuary and place of fafety, for fuch as were banished from the different cities of Italy. This device brought to him many people, who quitted their respective towns, whether for debt, or on account of crimes which they had committed: an afyluin being a place of protection for all who fly to it; where, let their offences be what they will, they cannot be apprehended or punished. Pray, is it not very aftonishing, that, from such a vile affemblage of vagrants and rogues, the wifest and most virtuous nation, that ever existed, should deduce its origin? The reason is this; Romulus enacted such wholesome laws, inspired his people with fo great a love of glory and their country, and to firmly established religion, and the worship of the Gods, that, for fome succeeding ages, they continued a nation of Heroes and virtuous men.

LETTER XIV.

L'histoire à fond; mais je ne peux pas vous le redire trop souvent. Ciceron l'appelle avec raison, Testis temporum, lux veritatis, vita memoria, magistra vita, nuntia vetustatis. Par le secours de l'histoire un jeune homme peut, en quelque saçon acquérir l'experience de la vieillesse; en lisant ce qui a été sait, il apprend ce qu'il a à saire, et plus il est instruit du passé, mieux il saura se conduire à l'avenir.

De toutes les Histoires anciennes, la plus intéressante, et la plus instructive, c'est l'histoire Romaine. Elle est la plus sertile en grands hommes, et en grands evénemens. Elle nous anime, plus que toure autre, à la vertu; en nous montrant, comment une petite ville, comme Rome, sondée par une poignée de Pâtres et d'Aventuriers, s'est rendue dans l'espace de sept cents ans maitresse du monde, par le moien de sa vertu et de son courage.

C'est pourquoi j'en ai fait un abrégé fort en racourci. Pour vous en faciliter la connoissance, et l'imprimer d'autant mieux dans vôtre esprit, vous le traduirez peu à peu, dans un livre que vous m'apporterez tous les Dimanches.

Tout le tems de l'histoire Romaine, depuis Romulus jusqu'à Auguste, qui est de sept cens vingt trois ans, peut se diviser en trois parties.

La premiere est sous les sept Rois de Rome, et dure deux centa quarante quatre ans.

La seconde depuis l'établissement des Consuls et l'expulsion des Rois, jusqu'à la premiere Guerre Punique, est aussi de deux

cents quarante quatre ans.

La troisième s'étend, depuis la premiere Guerre Punique jusqu'au regne d'Auguste, et elle dure deux cents trentre cinq ans; ce qui fait en tout, les sept cents vingt trois ans, ci-dessus menti-

onnés, depuis sa fondation, jusqu'au regne d'Auguste.

Sous le regne d'Auguste, Rome étoit au plus haut point de sa grandeur, car elle étoit la Maitresse du Monde; mais elle ne l'étoit plus d'elle même; aïant perdu son ancienne liberté, et son ancienne vertu. Auguste y établit le pouvoir absolu des Empereurs, qui devint bien tôt une tyrannie horrible et cruelle sous les autres Empereurs ses successeurs, moiennant quoi, Rome dechût de sa grandeur, en moins de tems qu'elle n'en avoit pris pour y monter.

Le premier gouvernement de Rome fut Monarchique, mais une Monarchie bornée, et pas absolue, car le Sénat partageoit l'autorité avec le Roi. Le Roiaume étoit électif, et non pas héréditaire, c'est à dire, quand un Roi mouroit, on en choisissoit un autre, et le fils ne succédoit pas au pere. Romulus, qui sut le fondateur de Rome, en fut aussi le premier Roi. Il sut élû par le peuple, et forma le premier plan du gouvernement. Il établit le Sénat, qui confistoit en cent membres; et partagea le peuple en trois ordres. Les Patriciens, c'est à dire les gens du premier rang; les Chevaliers, c'est à dire ceux du second rang; tout le reste étoit peuple, qu'il appella Plebéiens.

Traduitez ceci en Anglois, et apportez le moi Dimanche, écrit

fur ces lignes que je vous envoïe.

TRANSLATION.

HAVE often told you how necessary it was to have a perfect knowledge of history; but cannot repeat it often enough. Cicero properly calls it, Testistemporum, lux veritatis, vita memoriæ, magistra vitæ, nuntia vetustatis. By the help of History, a young man may, in some measure, acquire the experience of old In reading what has been done, he is apprifed of what he has to do; and the more he is informed of what is past, the better he will know how to conduct himself for the future.

Of all antient histories, the Roman is the most interesting and instructive. It abounds most with accounts of illustrious men, and prefents us with the greatest number of important events. likewise spurs us on, more than any other, to virtuous actions, by shewing how a small city, like Rome, founded by a handful of shepherds and vagabonds, could, in the space of seven hundred years, render herself mistress of the world by courage and

Hence it is, that I have refolved to form a small abridgment of that hiltory, in order tofacilitate your acquiring the knowledge of it; and, for the better imprinting it in your mind, I desire that, by little and little, you would translate, and copy it fair into a book, which you must not fail to bring to me every Sunday.

The whole time of the Roman history, from Romulus down to Augustus Cesar, being seven hundred and twenty-three years, may be divided into three periods.

The first, under the seven Kings, is of two hundred and forty-

four years.

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dred and forty-four years.

The third is, from the first Punic War down to the reign of Augustus Cesar, and lasts two hundred and thirty-five years: which three periods, added together, make up the seven hundred and twenty-three years above-mentioned, from the foundation of

Rome to the reign of Augustus Cefar.

In the reign of Augustus, Rome was at the summit of her greatness; for she was mistress of the world, though no longer mistress of herself, having lost both her ancient liberty and her ancient virtue. Augustus established the Imperial power, which soon degenerated into the most detestable and cruel tyranny, under the succeeding Emperors; in consequence of which, Rome fell from her former greatness, in a shorter space of time than she had taken to ascend to it.

The first form of government established at Rome was Monarchical; but a limited, not an absolute Monarchy, as the power was divided between the King and the Senate. The Kingdom was elective, and not hereditary; that is, when one King died, another was chosen in his room, and the son of the deceased King did not succeed him. Romulus, who was founder of Rome, was also her first King; he was elected by the people, and he formed the first system of government. He appointed the Senate, which consisted of one hundred; and divided the people into three orders; namely, Patricians, who were of the first rank or order; Knights, of the second; and the third was the common people. whom he called Plebeians.

Translate this into English, and bring it me next Sunday, writ-

ten upon the lines which I now fend you.

LETTER XV.

ROMULUS et Rémus étoient jumeaux, et fils de Rhéa Sylvia, fille de Numitor Roi d'Albe. Rhéa Sylvia fut enfermée et mise au nombre des Vestales par son oncle Amulius, asin qu'elle n'eut point d'enfans, car les Vestales étoient obligées à la chasteté. Elle devint pourtant grosse, et prétendit que le Dieu Mars l'avoit sorcée. Quand elle accoucha de Romulus et de Rémus, Amulius ordonna qu'ils sussent jettés dans le Tibre. Ils y surent effectivement portés dans leur berceau; mais l'eau s'étant retirée, le berceau resta a sec. Une

Louve

Louve qui étoit venue là pour boire, les allaita, jusques à ce que Faustulus, un berger, les emporta chez lui, et les éleva comme siens. Etant devenus grands, ils allérent avec nombre de Latins, d'Albains, et de bergers, et ils fondérent Rome. Romulus pour regner seul, tua son trere Rémus, et sut déclaré Roi par tous ces gens là. Etant devenu Souverain, il partagea le peuple en trois tribus et trente Curies, en Patriciens, Plèbéiens, Sénat, Patrons, Cliens, et Chevaliers. Les Patriciens étoient les plus accredités, et les plus considérables. Les Plébéiens étoient le petit peuple. Les Patrons étoient les gens les plus respectables, qui protégeoient un certain nombre du petit peuple, qu'on appelloit leurs Cliens. Le Sénat consissoit de cent personnes choisies d'entre les Patriciens, et les Chevaliers étoient une troupe de trois cents hommes à cheval, qui servoient de garde du corps à Romulus, et qu'il appella Celeres.

Mais Romulus ne se contenta pas de ces réglemens civils, il institua aussi le culte Dieux, et établit les Aruspices et Augures, qui étoient des Prêtres, dont les premiers consultoient les entrailles des victimes qu'on sacrifioit, et les derniers observoient le vol, et le chant des oiseaux, et déclaroient si les présages étoient savorables ou non, avant qu'on entreprit quelque chose que ce pût être.

Romulus pour attirer des habitants à sa nouvelle ville, la declara un asyle à tous ceux qui viendroient s'y établir; ce qui attira un nombre infini de gens, qui y accoururent des autres villes, et campagnes voisines. Un Asyle veut dire, un lieu de sureté, et de protection, pour ceux qui sont endettés, ou qui aïant commis des crimes, se sauvent de la justice. Dans les païs Catholiques, les eglisés sont actuellement des asyles pour toute sorte de criminels qui

s'y refugient.

Mais on manquoit de femmes à Rome: pour suppléer à ce défaut, Romulus envoja faire des propositions de mariage à ses voisins les Sabins, mais les Sabins rejetterent ces propositions, avec hauteur; furquoi Romulus fit publier dans les lieux circonvoifins qu'un tel jour, il célébreroit la fête du Dieu Consus *, et qu'il invitoit tout le monde à y affister. On y accourut de toutes parts et principalement les Sabins, quand tout d'un coup, à un fignal donné les Romains, l'epée à la main, se faisissent de toutes les femmes qui y étoient : et les épouserent après. Cet évenement remarquable, s'appelle l'Enlévement des Sabines. Les Sabins irrités de cet affront, et de cette injustice, déclarerent la guerre aux Romains, qui fut terminée et une paix conclue, par l'entremise des semmes Sabines, qui étoient établies à Rome. Les Romains et les Sabins s'unirent parfaitement, ne firent qu'un peuple; et Tatius Roi des Sabins regna conjointement avec Romulus. Tatius mourut bientôt après, et Romulus regna encore feul.

Il faut remarquer que l'Enlévement des Sabines fut une action plus utile que juste : mais l'utilité ne doit pas autoriser l'injustice, car l'on doit tout souffrir, et même mourir plutôt que de commettre ple

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une injustice. Aussi ce sut la seule que les Romains firent pendant plusieurs siecles: Un Siècle veut dire, cent ans.

Les voisins de Rome devinrent bientôt jaloux de cette puissance naissante; de sorte que Romulus eut encore plusieurs guerres à soutenir, dans lesquelles il remporta toûjours la victoire; mais comme il commençoit à devenir tyrannique chez lui, et qu'il vouloit ôter au Sénat leurs privileges, pour regner plus desposiquement; tout d'un coup il disparut, et l'on ne le vit plus. La verité est que les Sénateurs l'avoient tué; mais comme ils craignoient la colere du peuple, un Sénateur des plus accredités nommé Proculus Julius, protesta au peuple, que Romulus lui avoit apparu comme Dieu, et l'avoit assuré, qu'il avoit été transporté au Ciel, et placé parmi les Dieux; qu'il vouloit même que les Romains l'adorassent sous le nom de Quirinus, ce qu'ils firent.

Remarquez bien que le gouvernement de Rome sous Romulus étoit un gouvernement mixte et libre; et que le Roi n'étoit rien moins qu'absolu; au contraire il partageoit l'autorité, avec le Sénat, et le peuple, à peu prés comme le Roi, ici, avec la Chambre Haute, et la Chambre Basse. De sorte que Romulus voulant faire une injustice si criante, que de violer les droits du Senat et la liberté du peuple, su justement puni, comme tout tyran merite de l'être. Tout homme a un droit naturel à sa liberté, et quiconque veut la lui ravir, mérite la mort, plus que celui ne cherche qu'à lui voler son argent sur le grand chemin.

La plupart des loix et des arrangemens de Romulus, avoient égard principalement à la guerre, etétoient formés dans le dessein de rendre le peuple belliqueux: comme en esset il le sut, plus que tout autre. Mais c'étoit aussi un bonheur pour Rome, que son successeur, Numa Pompilius, étoit d'un naturel pacifique, qu'il s'appliqua à établir le bon ordre dans la ville, et à faire des loix, pour encourager la vertu, et la religion.

Après la mort de Romulus, il y eut un Interregne d'un an; un Interregne est l'intervalle entre la mort d'un Roi et l'election d'un autre; ce qui peut seulement arriver dans les Roïaumes Electifs; car dans les Monarchies Héréditaires, dès l'instant qu'un Roi meurt, son fils ou son plus proche parent devient immediatement Roi. Pendant cet interregne, les Sénateurs faisoient alternativement les fonctions de Roi. Mais le peuple le lassa de cette sorte de gouvernement, et voulut un Roi. Le choix étoit difficile; les Sabins d'un côté, et les Romains de l'autre, voulant chacun un Roi d'entre eux. Il y avoit alors dans la petite ville de Cures, pas loin de Rome, un homme, d'une grande réputation de probité, et de justice, appellé Numa Pompilius, qui menoit une vie retirée et champêtre, et jouissoit d'un doux repos, dans la solitude de la campagne. On convint donc, unanimement, de le choisir pour Roi, et l'on envoïa des Ambassadeurs le lui notisier. Mais bien loin d'être ébloui par une élevation si subite, et si imprevue, il refusa; et ne se laissa siéchir qu'avec peine, par les instances réiterées des Romains et de ses plus proches parens : méritant d'autant plus cette dignité, qu'il ne la recherchoit pas. Remarquez, par cet exemple, de Numa Pompilius, comment la vertu se fait jour, au travers même de l'obscurité d'une vie retirée et champêtre, et comment tôt ou tard elle est toûjours récompensée.

Numa placé sur le trône, entreprit d'adoucir les mœurs des Romains, et de leur inspirer un esprit pacifique, par les éxercices de la religion. Il bâtit un temple en l'honneur du Dieu Janus, qui devoit être un indice public de la guerre, ou de la paix; étant ouvert en tems de guerre, et fermé en tems de paix Il fut fermé pendant tout son regne; mais depuis lors jusqu'au regne de César Auguste il ne sut fermé que deux sois. la premiere après la premiere Guerre Punique, et la seconde après la bataille d'Adium, où Auguste désit Antoine. Le Dieu Janus est toujours representé avec deux visages, l'un qui regarde le passé et l'autre l'avenir; à cause de quoi, vous le verrez souvent dans les Poëtes Latins appellé Janus Bifrons, c'est à dire, qui a deux fronts. Mais pour reyenir à Numa: il prétendit avoir des entretiens secrets avec la Nymphe Egérie pour disposer le peuple, qui aime toujours le marveilleux, à mieux recevoir ses loix et ses réglemens, comme lui étant inspirés par la divinité même. Enfin il établir le bon ordre, à la ville et à la campagne; il inspira à ses sujets l'amour du travail, de la frugalité, et même de la pauvre é. Après avoir régné quarante trois ans, il mourut regretté de tout son peuple.

On peut dire, que Rome étoit redevable de toute sa grandeur à ses deux premiers Rois Romulus et Numa, qui en jetterent les sondemens. Romulus ne sorma ses sujets qu'à la guerre; Numa qu'à la paix et à la justice. Sans Numa, ils auroient été séroces et barbares; sans Romulus, ils auroient peut-être restés dans le repos, et l'obscurité. Mais c'étoit cet heureux assemblage de vertus religieuses, civiles et militaires, qui les rendit à la fin les maîtres du monde.

Tullus Hossilius sut élu Roi, bientôt aprés la mort de Numa Pompilius. Il avoit l'esprit aussi guerrier, que Numa l'avoit eu pacisique, et il eut bientôt occasion de l'éxercer; car la ville d'Albe, jalouse déjà de la puissance de Rome, chercha un prétexte pour lui faire la guerre. La guerre étant déclarée de part et d'autre, et les deux armées sur le point d'eu venir aux mains; un Albain proposa, que pour épargner le sang de tant de gens, on choissroit dans les deux armées, un certain nombre, dont la victoire décideroit du sort

des deux villes: Tullus Hostilius accepta la proposition.

Il se trouvoit dans l'armée des Albains trois freres, qui s'appelloient les Curiaces, et dans l'armée des Romains trois freres aussi
qu'on nommoit les Horaces: Ils étoient de part et d'autre à peu
près de même âge et de même force. Ils surent choisis, et acceptérent avec joie un choix qui leur faisoit tant d'honneur. Ils
s'avancent entre les deux armées, et, l'on donne le signal du combat D'abord deux des Horaces sont tués par les Curiaces, qui tous
trois surent blesses. Le troisième Horace étoit sans blessure, mais
ne sentant pes assez sort pour resister aux trois Curiaces, au désaut
de force il usa de stratageme. Il sit donc semblant de suir, et aïant

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fait quelque chemin, il regarda en arriere et vit les trois Curiaces, qui le poursuivoient, à quelque distance l'un de l'autre, selon que leurs blessures leur permettoient de marcher, alors il retourne sur ses pas, et les tue l'un après l'autre.

Les Romains le reçurent avec joie dans leur camp, mais sa sœur qui étoit promise à un des Curiaces, vient à sa rencontre, et versant un torrent de larmes, lui reproche d'avoir tué son amant. Sur quoi ce jeune vainqueur dans les transports de son emportement, lui passe l'epée au travers du corps. La justice le condamna à la mort, mais il en appella au peuple qui lui pardonna, en consideration du service qu'il venoit de leur rendre.

Tullus Hostilius regna trente deux ans, et sit d'autres guerres contre les Sabins et les Latins. C'étoit un Prince qui avoit de

grandes qualités, mais qui aimoit trop la guerre. TRANSLATION.

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OMULUS and Remus were twins, and sons of Rhea Sylvia, daughter of Numitor, King of Alba. Rhea Sylvia was by her uncle Amulius, thut up among the Vestals, and constrained by him to become one of their number, to prevent her having any children: for the Vestals were obliged to inviolable chastity. She, nevertheless, proved with child, and pretended she had been forced by the God Mars. When she was delivered of Romulus and Remus, Amulius commanded the infants to be thrown into the Tiber. They were in fact brought to the river, and exposed in their cradle; but the water retiring, it remained on the dry ground. A she-wolf coming there to drink, suckled them till they were taken home by Faustulus, a shepherd, who educated them as his own. When they were grown up, they affociated with a number of Latins, Albanians, and thepherds, and founded Rome. Romulus, defirous of reigning alone, killed his brother Remus, and was declared King by his followers. On his advancement to the throne, he divided the people into three Tribes, and thirty Curia; into Patricians, Plebeians, Senate, Patrons, Clients, and Knights. The Patricians were the most considerable of all. The common The Patrons were of the most repeople were called Plebeians. putable fort, and protected a certain number of the lower class, who went under the denomination of their Clients. The Senate confifted of one hundred persons, chosen from among the Patricians: and the Knights were a felect body of three hundred horfemen, who ferved as Life Guards to Romulus, to whom he gave the name of Celeres.

But Romulus, not satisfied with these regulations, instituted a form of religious worship; establishing the Aruspices and Augurs. These were Priests; and the business of the former was to inspect the entrails of the victims offered in sacrifice; that of the latter, to observe the flying, chattering, or singing of birds, declaring whether the omens were savourable or not, before the undertaking

of any enterprize.

Romulus,

Romulus, with a view of attracting people to his new city, declared it an afylum, or fanctuary, for all who were willing to establish their abode in it. This expedient brought an infinite number of people, who slocked to him from the neighbouring towns and country. An Afylum signifies a place of safety and protection, for all such as are loaded with debts, or who have been guilty of crimes, and sly from justice. In Catholic countries, their churches are, at this very time, Afylums for all sorts of criminals, who take shelter in them.

But Rome, at this time, had few or no women: to remedy which want, Romulus fent propofals of marriage to his neighbours, the Sabines; who rejected them with disdain: whereupon, Romulus published throughout all the country, that, on a certain day, he intended to celebrate the festival of the God Confus , and invited the neighbouring cities to affift at it. There was a great concourfe from all parts, on that occasion, particularly of the Sabines; when, on a sudden, the Romans, at a signal given, seized, fword in hand, all the young women they could meet: and afterwards married them. This remarkable event is called, the Rape of the Sabines. Enraged at this affront and injustice, the Sabines declared war against the Romans; which was put an end to, and peace concluded by the mediation of the Sabine women living at Rome. A strict union was made between the Romans and Sabines, who became one and the same people; and Tatius, King of the Sabines, reigned jointly with Romulus; but dying foon after, Romulus reigned again alone.

Pray observe, that the Rape of the Sabines was more advantageous, than a just measure; yet the utility of it should not warrant its injustice; for we ought to endure every misfortune, even death, rather than be guilty of an injustice; and indeed this is the only one that can be imputed to the Romans, for many succeeding ages: an Age, or Century, means one hundred years.

Rome's growing power soon raised jealousy in her neighbours, so that Romulus was obliged to engage in several wars, from which he always came off victorious; but as he began to behave himself tyrannically at home, and attacked the privileges of the Senate, with a view of reigning with more despotism, he suddenly disappeared. The truth is, the Senators killed him; but, as they apprehended the indignation of the people, Proculus Julius, a Senator of great repute, protested before the people, that Romulus had appeared to him as a God; affuring him, that he had been taken up to Heaven, and placed among the Deities: and desired that the Romans should worship him, under the name of Quirinus; which they accordingly did.

Take notice, that the Roman government, under Romulus, was a mixed and free government, and the King fo far from being absolute, that the power was divided between him, the Senate, and the People, much the same as it is between our King, the House of Lords, and House of Commons; so that Romulus, attempting so horrible a piece of injustice, as to violate the privi-

^{*} According to Plutarch, the God of Countel.

leges of the Senate, and the liberties of the People, was deservedly punished, as all tyrants ought to be. Every man has a natural right to his liberty, and whoever endeavours to ravish it from him, deserves death more than the robber that attacks us for our money on the highway.

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Romulus directed the greatest part of his laws and regulations to war; and formed them with the view of rendering his subjects a warlike people, as indeed they were, above all others. Yet it likewise proved fortunate for Rome, that his successor, Numa Pompilius, was a Prince of a pacific disposition, who applied himself to the establishing good order in the city, and enacting laws for the encouragement of virtue and religion.

After the death of Romulus, there was a year's Interregnum. An Interregnum is the interval between the death of one King and the election of another, which can happen only in elective kingdoms; for, in hereditary monarchies, the moment a King dies, his fon, or his nearest relation, immediately ascends the throne.

During the above Interregnum, the Senators alternately executed the functions of a Sovereign; but the people foon became tired of that fort of government, and demanded a King. The choice was difficult; as the Sabines on one fide, and the Romans on the other, were defirous of a King's being chosen from among themfelves. However, there happened, at that time, to live in the little town of Cures not far from Rome, a man in great reputation for his probity and justice, called Numa Pompilius, who led a retired life, enjoying the sweets of repose, in a country solitude. It was unanimously agreed to choose him King; and Embassadors were disparched to notify to him his election; but he, far from being dazzled by fo fudden and unexpected an elevation, refused the offer, and could scarce be prevailed on, to accept it, by the repeated entreaties of the Romans, and of his nearest relations; proving himfelf the more worthy of that high dignity, as he the less sought it. Remark from that example of Numa Pompilius; how virtue forceth her way, and shines through the obscurity of a retired life; and that sooner or later it is always rewarded.

Numa, being now seated on the throne, applied himself to soften the manners of the Romans, and to inspire them with a love of peace, by exercising them in religious duties. He built a temple in honour of the God Janus, which was to be a public mark of war and peace, by keeping it open in time of war, and shut in time of peace. It remained closed during all his long reign; but from that time, down to the reign of Augustus Cesar, it was shut but twice; once at the end of the first Punic War, and the second time, in the reign of Augustus, after the fight of Actium, where he vanquished Marc Antony. The God Janus is always represented with two saces, one looking on the time past, and the other on the suture; for which reason you will often find him, in the Latin Poets, called Janus bistrons, two-fronted Janus. But, to

return

return to Numa; he pretended to have secret conferences with the Nymph Egeria, the better to prepare the people (who were fend of what is marvellous) to receive his laws and ordinances as divine inspirations. In short, he inspired his subjects with the love of industry, frugality, and even of poverty. He died, universally regretted by his people, after a reign of forty-three years.

We may venture to fay, that Rome was indebted for all her grandeur to these two Kings, Romulus and Numa, who laid the foundations of it. Romulus took pains to form the Romans to war; Numa, to peace and justice. Had it not been for Numa, they would have continued fierce and uncivilized; had it not been for Romulus, they would, perhaps, have fallen into indolence and obscurity: but it was the happy union of religious, civil, and military virtues, that rendered them masters of the world.

Tullus Hostilius was elected King, immediately after the death of Numa Pompilius. This Prince had as great talents for war, as his predecessor had for peace, and he soon sound an opportunity to exercise them; for the city of Alba, already jealous of the power of Rome, sought a pretext of coming to a rupture with her. War, in sact, was declared on both sides, and the two armies were ready to engage, when an Alban proposed, in order to spare so great an effusion of blood, that a certain number of warriors should be chosen out of each army, on whose victory the

fortune of both nations should depend.

Tullus Hostilius accepted the proposal; and there happening to be in the Alban army, three brothers, named Curiatii, and, in the Roman army, three brothers, called Horatii; who were all much of the same age and strength, they were pitched upon for the champions, and joyfully accepted a choice which reslected so much honour on them. Then, advancing in presence of both armies, the signal for combat was given. Two of the Horatii were soon killed by the Curiatii, who were, themselves, all three wounded. The third of the Horatii remained yet unhurt; but, not capable of encountering the three Curiatii all together, what he wanted in strength, he supplied by stratagem. He pretended to run away, and, having gained some ground, looked back, and saw the three Curiatii pursuing him, at some distance from each other, hastening with as much speed as their wounds permitted them; he then returning, killed all three, one after another.

them; he then returning, killed all three, one after another.

The Romans received him joyfully in their camp; but his fifter, who was promifed in marriage to one of the Curiatii, meeting him, poured forth a deluge of tears, reproaching him with the death of her lover; whereupon the young conqueror, transported with rage, plunged his sword into her bosom. Justice condemned him to death; but, having appealed to the people, he received his pardon, in consideration of the service he had

rendered to his country.

Tullus

Tullus Hostilius reigned thirty-two years, and conducted other wars against the Sabines and Latins.

He was a Prince possessed of great qualities, but too much ad-

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LETTER XVI.

Monday. DEAR BOY, Send you, here enclosed, your historical exercise for this week; and thank you for correcting some faults I had been guilty of in former papers. I shall be very glad to be taught by you; and, I affure you, I would rather have you able to instruct me, than any other body in the world. I was very well pleafed with your objection to my calling the brothers, that fought for the Romans and the Albans, the Horatii and the Curiatii; for which I can give you no better reason than usage and custom. which determine all languages. As to ancient proper names, there is no fettled rule, and we must be guided by custom: for example, we fay Ovid and Virgil, and not Ovidius and Virgilius, as they are in Latin: but then, we say Augustus Cesar, as in the Latin, and not August Cefar, which would be the true English. We say Scipio Africanus, as in Latin, and not Scipio the African. We say Tacitus, and not Tacit: so that, in short, custom is the only rule to be observed in this case. But, wherever custom and usage will allow it, I would rather chuse not to alter the ancient proper names. They have more dignity, I think, in their own, than in our language. The French change most of the ancient proper names, and give them a French termination or ending, which sometimes sounds even ridiculous; as, for instance, they call the Emperor Titus, Tite; and the historian, Titus Livius, whom we commonly call in English Livy, they call Tite Live. I am very glad you started this objection; for the only way to get knowledge is to inquire and object. Pray remember to ask questions, and to make your objections, whenever you do not understand, or have any doubts about any thing.

LETTER XVII.

B Ientôt après la mort de Tullus Hostilius, le peuple choisit pour Roi Ancus Marcius, petit fils de Numa. Il rétablit d'abord le culte devin qui avoit été un peu négligé pendant le regne guerrier de Tullus Hostilius. Il essur quelques guerres, malgré lui, et y remporta toujours l'avantage. Il aggrandit la ville de Rome, et mourut après avoir regnè vingt quatre ans. Il ne le céda en mérite, soit pour la guerre, soit pour la paix, à aucun de ses predecesseurs.

Un certain Lucumon, Grec de naissance, qui s'étoit établi à Rome sous le regne d'Ancus Marcius, sut élu Roi à sa place, et prit le nom de Tarquin. Il créa cent nouveaux Sénateurs, et soutint

foutint plusieurs guerres, contre les peuples voisins, dont il sortit toujours avec avantage. Il augmenta, embellit et sortissa la ville. Il sit des Aqueducs et des Egouts. Il bâtit aussi le Cirque, et jetta les sondemens du Capitole : le Cirque étoit un lieu célébre,

à Rome, où l'on faisoit les courses de chariots.

Tarquin avoit destiné pour son successeur Servius Tullius, qui avoit été prisonnier de guerre et par consequent esclave; ce que les fils d'Ancus Marcius, qui étoient à cette heure devenus grands, aïant trouvé mauvais, ils firent assassant affassiner Tarquin qui avoit regné trente huit ans. L'attentat, et le crime des fils d'Ancus Marcius leur surent inutiles, car Servius Tullius sut déclaré Roi par le peuple, sans demander le consentement du Sénat. Il soutint plusieurs guerres qu'il termina heureusement. Il partagea le peuple en dix neus Tribus; il établit le Cens, ou le dénombrement du peuple, et il introdussit la coutume, d'affranchir les esclaves. Servius songeoit à abdiquer la couronne, et à établir à Rome, une parsaite République, quand il sut assassant par son gendre Tarquin le Superbe. Il regna quarante quatre ans, et sut sans contredit le meilleur de tous les Rois de Rome.

Tarquin étant monté sur le trône, sans que ni le Peuple, ni le Sénat lui eussent conferé la Roïauté; la conduite qu'il y garda répondit à de tels commencemens, et lui sit donner le surnom de Superbe. Il renversa les sages établissemens des Rois ses prédécesseurs, soula aux pieds les droirs du peuple, et gouverna en Prince arbitraire et despotique. Il bâtit un temple magnisque à Jupiter, qui sut appellé le Capitole, à cause qu'en creusant les sondemens on y avoit trouvé la tête d'un homme, qui s'appelle en Latin Caput: le Capitole étoit le bâtiment le plus célébre de Rome.

La Tyrannie de Tarquin é oit déjà devenue odieuse et insupportable aux Romains, quand l'action de son fils Sextus leur sournit une occasion de s'en affranchir. Sextus étant devenu amoureux de Lucréce semme de Collatin, et celle-ci ne voulant pas
consentir à ses desirs, il la força. Elle découvrit le tout à son
mari, et à Brutus, et après leur avoir fait promettre de venger l'affront qu'on lui avoit fait, elle se poignarda. Là dessus il souleverent le peuple, et Tarquin avec toute sa famille sut banni de
Rome, par un décret solemnel, après y avoir regné vingt cinq
ans. Telle est la fin que méritent tous les tyrans, et tous ceux
qui ne se servent du pouvoir que le sort leur a donné, que pour
faire du mal, et opprimer le genre humain.

Du tems de Tarquin, les livres Sybilles furent apportés à Rome, conservés toujours après avec un grand soin, et consultés

comme des oracles.

Tarquin chasse de Rome, sit plusieurs tentatives pour y rentrer, et causa quelques guerres au Romains. Il engagea Porsenna, Roi d'Hétrurie, à appuier ses intérêts, et à faire la guerre aux Romains pour le rétablir. Porsenna marcha donc contre les Romains, désit leur armée, et auroit pris Rome même s'il n'eut été arrété par la valeur d'Horatius Coclés, qui désendit seul contre toute

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toute l'armée, un pont, par où il falloit passer. Porsenna intimice par les prodiges de valeur et de courage, qu'il vosoit faire tous les jours aux Romains, jugea à propos de conclure la paix avec eux, et de se retirer.

Ils eurent plusieurs autres guerres avec leurs voisins, dont je ne serai point mention, ne voulant m'arrêter qu'aux événemens les plus importans. En voici un qui arriva bientôt, seize ans aprés l'établissement des Consuls Le peuple étant extrêmement endetté resura, et de s'enroller pour la guerre, à moins que ses dettes ne sussent abolies. L'occasion étoit pressante, et la difficulté grande, mais le Sénat s'avita d'un expedient pour y remedier; ce sut de créer un Dictateur, qui auroit un pouvoir absolu, et au dessus de toutes les loix, mais qui ne dureroit que pour un peu de tems seulement. Titus Largius qui sur nommé à cette dignité, appaisa le desordre, rétablit la tranquillité, et puis se demit de sa charge

On eut souvent, dans la suite, recours à cet expedient d'un Dictareur, dans les grandes occasions; et il est à remarquer, que quoique cette charge sut revêtue d'un pouvoir absolu et despotique, pas un seul Dictateur n'en abusa, pour plus de cent ans.

TRANSLATION.

Soon after the death of Tultus Hostilius, the people placed upon the throne Ancus Marcius, grandson to Numa Pompilius. His first care was to re-establish divine worship, which had been somewhat neglected during the warlike reign of his predecessor. He engaged in some wars, against his will, and always came off with advantage. He enlarged the city, and died after a reign of twenty sour years; a Prince not inserior, whether in peace or war, to any of his predecessors.

One Lucumon, a Greek by birth, who had established himsels at Rome in the reign of Ancus Marcius, was chosen King in his place, and took the name of Tarquin. He added a hundred Senators to the former number; carried on, with success, several wars against the neighbouring States; and enlarged, beautified, and strengthened the city. He made the Aqueducts and Common Sewers, built the Circus, and laid the soundation of the Capitol: the Circus was a celebrated place at Rome, set apart for chariot-races, and other games.

Tarquin had destined for his successor Servius Tullius, one who, having been taken prisoner of war, was consequently, a slave; which the sons of Ancus Marcius, now grown up, highly resenting, caused Tarquin to be affassinated, in the thirty-eighth year of his reign: but that criminal deed of the sons of Ancus Marcius was attended with no success; for the people elected Servius Tullius King, without asking the concurrence of the Senate. This Prince was engaged in various wars, which he happily concluded. He divided the people into nineteen Tribes; established the Census, or general survey of the citizens; and introduced the custom of giving liberty to slaves, called otherwise.

manumission. Servius intended to abdicate the crown, and form a perfect Republic at Rome, when he was assassinated by his fon-in-law, Tarquin the Proud. He reigned forty-four years, and was, without dispute, the best of all the Kings of Rome.

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Tarquin having ascended the throne, invited to Royalty neither by the People or Senate, his conduct was suitable to such a beginning, and caused him to be surnamed the Proud. He overturned the wise establishments of the Kings his predecessors, trampled upon the rights of the people, and governed as an arbitrary and despotic Prince. He built a magnificent temple to Jupiter, called the Capitol, because, in digging its soundation, the head of a man had been found there, which in Latin is called Caput: the

Capitol was the most celebrated edifice in Rome.

The tyranny of Tarquin was already become odious and infupportable to the Romans; when an atrocious act of his fon
Sextus administered to them an opportunity of afferting their liberty. This Sextus, falling in love with Lucretia, wife to Collatinus, who would not consent to his defires, ravished her. The
Lady discovered the whole matter to her husband, and to Brutus,
and then stabbed herself; having first made them promise to revenge
the outrage done to her honour. Whereupon they raised the
people; and Tarquin, with all his family, was expelled by a folemn
decree, after having reigned twenty-five years. Such is the fate
that tyrants deserve, and all those who, in doing evil, and oppressing mankind, abuse that power which Providence has
given.

In the reign of Tarquin, the books of the Sybils were brought to Rome, and ever after preserved and consulted as oracles.

Tarquin, after his expulsion, made several attempts to reinstate himself, and raised some wars against the Romans. He engaged Porsenna, King of Hetruria, to espouse his interest, and make war upon them, in order to his restoration. Porsenna marched against the Romans, deseated their forces, and most probably would have taken the city, had it not been for the extraordinary courage of Horatius Cocles, who alone desended the pass of a bridge against the whole Tuscan army. Porsenna, struck with admiration and awe of so many prodigies of valour as he remarked every day in the Romans, thought proper to make peace with them, and draw off his army.

They had many other wars with their neighbours, which I omit mentioning, as my purpose is to dwell only upon the most important events. Such is the following one, which happened about fixteen years after the cstablishing of Consuls. The people were loaded with debts, and refused to enlist themselves in military service, unless those debts were cancelled. This was a very pressing and critical conjuncture; but the Senate sound an expedient, which was to create a Dictator, with a power to absolute as to be above all law; which, however, was to last but a short time. Titus Largius was the personage named for the purpose; who, having appealed

appealed the tumult, and restored tranquility, laid down his high

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employment. The Romans had often, in fucceeding times, and on prefling occasions, recourse to this expedient. It is remarkable, that, though that office was invefted with an absolute and despotic power, not one Dictator abused it, for upwards of a hundred years.

LETTER XVIII.

TOUS voici parvenus à une importante Epoque de l'Histoire Romaine, c'est à dire, à l'établissement d'un gouvernement libre.

Les Rois et la Roiauté étant bannis de Rome, on résolut de créer à la place d'un Roi, deux Consuls, dont l'autori é ne seroit qu'annuelle, c'est à dire, qu'elle ne dureroit qu'un an. On laissa au peuple le droit d'elire les Contuls, mais il ne pouvoit les choisir que parmi les Patriciens, c'est à dire, les gens de qualiré. Les deux Confuls avoient le même pouvoir qu'avoient auparavant les Rois, mais avec cette différence essentielle, qu'ils n'avoient ce pouvoir que pour un an, et qu'à la fin de ce terme, ils en devoient rendre compte au peuple : moien assuré d'en prévenir l'abus. Ils étoient appelles Confuls du verbe Latin consulere, qui signifie Confeiller, comme qui diroit, les Confeillers de la République.

Les deux premiers Consuls, qu'on élut furent L. Junius Brutus, et L. Collatinus, le mari de Lucréce. Les Consuls avoient les mêmes marques de dignité, que les Rois, excepté la couronne et le sceptre. Mais ils avoient la robe de pourpre, et la Chrire Curule, qui étoit une Chaise d'ivoire, sur des roues. Les Consuls, le Sénat, et le Peuple, firent tous serment, de ne pas rappeller Tarquin, et de ne jamais souffrir de Roi à Rome.

Remarquez bien la forme du gouvernement de Rome. L'autorité é:oit partagée entre les Confuls, le Sénat, et le Peuple; chacun avoit ses droits: et depuis ce sage établissement, Rome s'eleva. par un progrès rapide, à une perfection, et une excellence qu'on a peine à concevoir.

Souvenez vous que le gouvernement monarchique avoit duré deux cents quarante quatre ans.

TRANSLATION.

WE are now come to an important epocha of the Roman History: I mean the establishment History; I mean the establishment of a free government. Royalty being banished Rome, it was resolved to create, instead of a King, two Consuls, whose authority should be annual; or, in other words, was to last no longer than one year. right of electing the Confuls was left to the people; but they could choose them only from among the Patricians; that is, from among men of the first rank. The two Consuls were jointly invested with the same power the Kings had before, with this essential difference, that their power ended with the year; and ar the expiration expiration of that term, they were obliged to give an account of their regency to the people: a fure means to prevent the abuse of it. They were called Confuls, from the Latin verb consulere, to counsel, which intimated their being Counsellors to the Republic.

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The first Consuls elected were L. Junius Brutus, and P. Collatinus, Lucretia's husband. The Consuls held the same badges of dignity as the Kings, excepting the crown and sceptre. They had the purple robe, and the Curule chair, being a chair of ivory, set upon wheels. The Consuls, Senare, and People took a solemn oath, never to recall Tarquin, or suffer a King in Rome.

Take notice of the form of the Roman government. The power was divided between the Confuls, Senate, and People; each had their rights and privileges: and, from the time of that wife establishment, Rome exalted herself, with a rapid progress to such a high point of persection and excellency, as is scarce to be conceived.

Remember, that the monarchical government lasted two hundred and forty-four years.

LETTER XIX.

DEPENDANT les Patriciens en agissoient assez mal avec le peuple, et abusoient du pouvoir que leur rang et leurs richesses leurs donnoient. Ils emprisonnoient ceux des Plébéiens qui leur devoient de l'argent, et les chargeoient de chaînes. Ce qui causa tant de mécontentement, que le peuple quitta Rome, et se retira en corps, sur le Mont Sacré, là trois milles de Rome. Une désertion si gérérale donna l'allarme au Sénat et aux Patriciens, qui leur envoiérent des deputations pour les persuader de revenir; mais inutilement. A la fin on choisit dix des plus sages et plus moderés du Sénat, qu'on envoia au peuple, avec an plein pouvoir de conclure la paix, aux meilleures conditions qu'ils pourroient. Menénius Agrippa, qui portoit la parole, termina son discours au peuple par un apologue qui les frappa extremement. " Autrefois, dit il, les membres du corps humain, " indignés de ce qu'ils travailloient tous pour l'estomach, pen-" dant que lui oisif et paresseux, jouissoit tranquillement des plai-" sirs, qu'on lui préparoit, convinrent de ne plus rien faire : mais "voulant dompter ainsi l'estomach, par la famine, tous les " membres et tout le corps tombérent dans une foiblesse, et une " inanition extrême." Il comparoit ainfi, cette division intestine des parties du corps, avec la division qui séparoit le peuple d'avec le Sénat. Cette application plu tant au peuple, que la paix fut conclue à certaines conditions, dont la principale étoit; que le peuple choisiroit, parmi eux, cinq nouveaux magistrats, qui furent appellez Tribuns du peuple. Ils étoient élus tous les ans, et rien ne pouvoit se faire sans leur consentement. Si l'on proposoit quelque loi, et que les Tribuns du peuple s'y opposassent, la loi ne pouvoit passer; ils n'etoient pas même obligés d'alléguer de nt of

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raison pour leur opposition, il sussissifient qu'ils dissent simplement, Vetz, qui veut dire, je désends. Remarquez bien cette époque intéressante de l'histoire Romaine, et ce changement considérable dans la sorme du gouvernement, qui assura au peuple, pendant quelques Siécles, leurs droits et leurs priviléges que les Grands sont toujours trop portés à envahir injustement. Ce changement arriva l'an de Rome 261, c'est à dire, vingt et un an aprés le bannissement des Rois, et l'établissement des Consuls.

Outre les Tribuns, le peuple obtint aussi deux nouveaux Magistrats annuels appellés les *Ediles* du peuple, qui étoient soumis aux Tribuns du peuple, faisoient éxécuter leurs ordres, rendoient la justice sous eux, veilloient à l'entretien des temples et des bâtimens publics, et prenoient soin des vivres.

Remarquez quels étoient les principaux Magistrats de Rome. Premiérement c'étoient les deux Consuls, qui étoient annuels, et qui avoient entre eux le pouvoir des Rois. Après cela, dans les grands besoins, on créa la charge de Dictateur, qui ne duroit ordinairement que six mois, mais qui étoit revêtue d'un pouvoir absolu.

Les Tribuns du Peuple étoient des Magistrats annuels, qui veilloient intérêts du peuple, et les protégeoient contre les in luces des Patriciens. Pour les Ediles, je viens de décrire leurs fonctions.

Quelques années après on créa encore deux nouveaux Magiftrats, qui s'appelloient les Censeurs. Ils étoient d'abord pour cinq ans; mais ils furent bientôt reduits à un an et demi. Ils avoient un très grand pouvoir, ils faisoient le dénombrement du peuple; ils imposoient les taxes, ils avoient soin des mœurs, et pouvoient chasser du Sénat, ceux qu'ils en jugeoient indignes; ils pouvoient aussi dégrader les Chevaliers Romains, en leur ôtant leur cheval.

Pas fort long tems après, on créa encore deux autres nouveaux Magistrats, appellés les *Préteurs*; qui étoient les principaux Ossiciers de la justice, et jugeoient tous les procès. Voici donc les grands Magistrats de la Republique Romaine, selon l'ordre de leur établissement.

Les Confuls.
Les Dictateur.
Les Tribuns du Peuple.
Les Ediles.
Les Cenfeurs.
Les Préteurs.

TRANSLATION

THE Patricians, however, treated the people ungenerously, and abused the power which their rank and riches gave them. They threw into prison such of the Plebeians as owed them money, and loaded them with lons. The e harsh measures caused so great a discontent, that the people in a body abandoned Rome, and retired to a rising ground, three miles distant from the

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city, called Mans Sacer. Such a general defection alarmed the Senate and Patricians; who fent a deputation to perfuade them to return, but to no purpose. At length some of the wisest and most moderate of the Senators were tent on that business, with sull powers to conclude a peace on the best conditions they could obtain. Agrippa, who spoke in behalf of the Senate, finished his discourse with a table, which made great impression on the minds of the people. "Formerly," said he, "the members of the human body, enraged that they should labour for the stomach, while that, remaining idle and indolent, quietly enjoyed these pleasures which were prepared for it, agreed to do nothing: but, intending to reduce the stomach by samine, they sound that all the members grew weak, and the whole body fell into

" an extreme inanition."

Thus he compared this intestine division of the parts of the human body, with the division that separated the people from the Senate. This application pleafed them fo much, that a reconciliation was effected on certain conditions; the principal of which was, that the people should choose among themselves five new Magistrates, who were called Tribunes of the People. They were chosen every year, and nothing could be done without their consent. If a motion was made for preferring any law, and the Tribunes of the people opposed it, the law could not pass; and they were not even obliged to alledge any reason for their oppofition; their meerly pronouncing Veto, was enough; which fignifies, I forbid. Take proper notice of this interesting epocha of the Roman History, this important alteration in the form of government, that fecured, for some ages, the rights and privileges of the people, which the Great are but too apt to infringe. This alteration happened in the year of Rome 261; twenty one years after the expussion of Kings, and the establishment of Consuls.

Besides the Tribunes, the people obtained two other new annual Magistrates, called Ædiles, who were subject to the authority of the Tribunes, administered justice under them, took care of the building and reparation of temples, and other pub-

lic structures, and inspected provisions of all kinds.

Remember who were the principal Magistrates of Rome. First, the Consuls, whose office was annual, and who, between them, had the power of Kings: next the Dictator, created on extraordinary emergencies, and whose office usually lasted but six months.

The Tribunes of the People were annual Magistrates, who acted as guardians of the rights of the Commons, and protected them from the oppression of the Patricians. With regard to the

Ædiles, I have already mentioned their functions.

Some years after, two other new Magistrates were created, called Cenfors. This office, at first, was to continue five years; but it was soon confined to a year and a half. The authority of the Cenfors was very great; their duty was the survey of the people,

people, the laying on of taxes, and the censure of manners. They were empowered to expel any person from the Senate, whom they deemed unworthy of that assembly; and degrade a Roman Knight, by depriving him of his horse.

Not very long after, two Præfors were instituted. These Magistrates were the chief Officers of justice, and decided all law-suits. Here you have the list of the great Magistrates of the Roman

Commonwealth, according to their institution.

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The Consuls.
The Dictator.

The Tribunes of the People.

The Ædiles.
The Cenfors.

The Prætors.

LETTER XX.

'AN 300 de Rome, les Romains n'avoient pas encore d loix fixes et certaines, de sorte que les Consuls et les Sénateurs, qu'ils commettoient pour juger, étoient les Arbitres absolus du sort des citoïens. Le peuple voulût, donc, qu'au lieu de ces jugemens arbitraires, on établit des loix qui servissent de regles fures, tant à l'égard du gouvernement et des affaires publiques, que par rapport aux différens entre les particuliers. quoi, le Sénat ordonna qu'on enverroit des Ambassadeurs à Athenes, en Grece, pour étudier les loix de ce pais, et en rapporter celles qu'ils jugeroient les plus convenables à la Republique. Ambassadeurs étant de retour, on elût dix personnes (qui furent appellées les Décemvirs) pour établir ces nouvelles loix. leur donna un pouvoir absolu pour un an, et pendant ce tems là, il n'y avoit point d'autre Magistrat à Rome. Les Décemvirs firent graver leurs loix fur des tables d'airain posées dans l'endroit. le plus apparent de la place publique; et ces loix furent toujours après appellées les Loix des Dix Tables * Mais lorique le terme du gouvernement des Décemvirs fut expiré, ils ne voulurent point se démettre de leur pouvoir, mais se rendirent par force les Tyrans de la République: ce qui causa de grands tumultes. A la fin ils furent obligés de céder, et Rome reprit sen ancienne sorme de gouvernement.

L'année 365 de Rome, les Gaulois (c'est à dire les François) entrérent en Italie, et marchérent vers Rome, avec une armée de plus de soixante mille hommes. Les Romains envoiérent à leur rencontre une armée, levée à la hâte, de quarante mille hommes. On se battit, et les Romains furent entiérement défaits. A cette triste nouvelle, tous ceux qui étoient restés à Rome, se retirérent dans le Capitole, qui étoit la Citadelle, et s'y sortissérent aussi bien que le seus le permettoit. Trois jours après, Brennus, le Général des Gaulois, s'avança

jufqu'à

Plus commun ment nommées les Loix des Douze Tables, parce que depuis il y en eut deux d'ajoutées aux dix premières.

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jusqu'à Rome avec son armée, et trouvant la ville abandonnée, et sans désense, il assiegea la citadelle, qui se désendit avec une bravoure incroïable. Une nuit que les Gaulois vouloient la prendre par surprise, et qu'ils étoient montés jusques aux portes, sans qu'on s'en apperçut: M. Manlius, eveillé par les cris et battement d'ailes des oyes, donna l'allarme, et sauva la citadelle. Bientôit après, Camille, un illustre Romain, qui avoit été banni de Rome, aïant appris le danger auquel sa Patrie se trouvoit exposée, survint avec ce qu'il put trouver de troupes dans les païs voisins, dést entiérement les Gaulois, et sauva Rome. Admirez ce bel exemple de grandeur d'ame! Camille, banni injustement de Rome, oublie l'injure qu'on lui a faite, son amour pour sa Patrie l'empôrte sur le desir de se venger, et il vient sauver ceux qui avoient voulu le perdre.

TRANSLATION.

IN the year of the city 300, the Romans had no written or fixed statutes, infomuch that the Confuls and Senators, who were appointed Judges, were absolute Arbiters of the fate of the citizens. The people therefore demanded, that, inflead of fuch arbitrary decisions, certain stated laws should be enacted, as directions for the administration of public affairs, and also with regard to private litigations. Whereupon the Senators tent Embassadors to Athens in Greece, to study the laws of that country, and to collect fuch as they should find most suitable to the Republic. When the Embassadors returned, ten persons (who were filed Decemviri) were elected for the inflitution of these new laws. They were invested with absolute power for a whole year; during which time all other Magistrates were suspended. The Decemviri caused their laws to be engraved on brazen tables; which ever after were called the Laws of the Ten Tables *. These were placed in the most conspicuous part of the principal fquare in the city. When the time of the Decemviri was expired, they refused to lay down their power; but maintained it by force, and became the tyrants of the Republic. This caused great tumults; however, they were at length conttrained to yield; and Rome returned to its ancient form of government.

About the year of Rome 365, the Gauls, (that is to fay, the French) entered Italy, and marched towards Rome with an army of above fixty thousand men. The Romans levied in haste an army of forty thousand men, and sent it to encounter them. The two armies came to an engagement, in which the Romans received a total deseat. On the arrival of this bad news, all who had remained at Rome sted into the Capitol, or Citadel, and there fortified themselves as well as the shortness of time would permit. Three days after, Brennus, General of the Gauls, advanced to Rome with his army, and found the city abandoned; whereupon

More generally called the Laws of the Twelve Tables
Two having been added fince, to the original Ten.

he laid fiege to the Capitol, which was defended with incredible bravery. One night, when the Gauls determined to furprize the Capitol, and had climbed up to the very ramparts, without being perceived, M. Manlius, awakened by the cackling of geefe, alaimed the garrison, and saved the Capitol. At the same time Camillus, an illustrious Roman, who, some time before, had been banished from the city, having had information of the danger to which his Country was exposed, came upon the Gauls in the rear, with as many troops as he could muster up about the country, and gave them a total overthrew. Admire, in Camillus, this sine example, of greatness of soul; he who, having been unjustry banished, forgetful of the wrongs he had received, and actuated by the love of his country, more than the desire of revenge, comes to save those who sought his ruin.

LETTER XXI

A Bath, ce 28ieme Mars, 1739.

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J'Al reçu une lettre de Monsieur Maittaire, dans laquelle il me dit beaucoup de bien de vous, et m'assure que vous apprenez bien; tur quoi j'ai d'abord acheté quelque chose de fort joli pour vous apporter d'ici. Voiez un peu si vous n'avez pas sujet d'aimer Monsieur Maittaire, et de faire tout ce que vous pouvez; à sin qu'il soit content de vous. Il me dit que vous allez à present recommencer ce que vous avez déjâ appris, il faut y bien saire attention, au moins, et ne pas répéter comme un perroquet, sans savoir ce que cela veut dire

Je vous ai dit dans ma derniere, que pour être parsaitement honnêre homme, il ne suffisoit pas simplement d'être juste; mais que la generosité, et la grandeur d'ame, alloient bien plus loin. Vous le comprendrez mieux, peut-être, par des exemples : en voici.

Alexandre le grand, Roi de Macédoine, aïant vaincu Darius Roi de Perse, prit un nombre infini de pritonniers, et entre autres la semme et la mere de Darius; or selon les droits de la guerre it auroit pû avec justice en faire ses esclaves; mais il avoit trop de grandeur d'âme pour abuser sa victoire. Il les traita toujours en Reines, et leur témoigna les mêmes égards, et le même respect, que s'il eut été leur sujet. Ce que Darius aïant entendu, dit, qu' Alexandre méritoit sa victoire, et qu'il étoit seul digne de regner à sa place. Remarquez par là comment des ennemis mêmes sont sorcés de donner des louanges à la vertu, et à la grandeur d'ame.

Jules Cesar, aussi le premier Empereur Romain, avoit de l'humanité, et de la grandeur d'ame; car après avoir vaincu le grand Pompée, à la bataille de Pharsale, il pardonna à ceux, que selon les loix de la guerre, il auroit pu faire mourir : et non seulement il leur donna la vie, mais il leur rendit leurs biens et leurs honneurs. Sur quoi, Ciceron, dans une de ses Harangues,

lui dit ce beau mot; Nibil enim potest Fortuna tua majus quam ut possis, aut Natura tua melius, quam ut velis, conservare quam-plurimos: ce qui veut dire; " Votre fortune ne pouvoit rien " faire de plus grand, pour vous, que de vous donner le pouvoir " de sauver tant de gens; et la nature ne pouvoit rien faire de " meilleur pour vous, que de vous en donner la volonté." Vous voiez encore par là, la gloire, et les éloges, qu'on gagne à faire du bien; outre le plaisir qu'on ressent en soi même, et qui surpasse ous les autres plaisirs.

Adieu, je finirai cette lettre comme Ciceron finissoit souvent les siennes. Jubeo te bene valere; c'est à dire, je vous ordonne

de vous bien porter.

TRANSLATION.

Bath, March the 28th, 1739.

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MY DEAR CHILD,

HAVE received a letter from Mr. Maittaire, in which he gives a very good account of you; and affures me, that you improve in learning; upon which I immediately bought fomething very pretty, to bring you from hence. Consider now, whether you ought not to love Mr. Maittaire; and to do every thing in your power to please him. He tells me, you are going to begin again what you have already learned: you ought to be very attentive, and not repeat your lessons like a parrot, without knowing what they mean.

In my last I told you, that, in order to be a perfectly virtuous man, justice was not sufficient; for that generosity and greatness of foul implied much more. You will understand this better by

examples: here are fome.

Alexander the Great, King of Macedonia, having conquered Darius, King of Persia, took an infinite number of prisoners; and among others, the wife and mother of Darius. Now, according to the laws of war, he might with justice have made flaves of them: but he had too much greatness of foul, to make a bad use of his victory; he therefore treated them as Queens, and showed them the same attentions and respect, as if he had been their subject; which Darius hearing of, said, that Alexander deserved to be victorious, and was alone worthy to reign in his stead. Observe by this, how virtue and greatness of soul, compel even enemies to bestow praises.

Julius Cæsar too, the first Emperor of the Romans, was in an eminent degree possest of humanity, and this greatness of soul. After having vanquished Pompey the Great, at the Battle of Pharfalia, he pardoned those, whom, according to the laws of war, he might have put to death, and not only gave them their lives, but also restored them their fortunes, and their honours. Upon, which Cicero, in one of his Orations, makes this beautiful remark, speaking to Julius Cæfar; Nibil enim potest Fortuna tua majus, quam ut posis, aut Natura tua melius, quam ut velis confervare quamplurimos: which means, " Fortune could not do

" more

"more for you, than give you the Power of faving so many people; nor Nature serve you better, than in giving you the will to do it." You see by that, what glory and praise are gained by doing good; besides the pleasure which is felt inwardly, and exceeds all others.

Adieu, I shall conclude this letter, as Cicero often does his; Jubeo te bene walere: that is to say, I order you to be in good

health.

LETTER XXII.

Tunbridge, July the 15th, 1739.

DEAR BOY.

I Thank you for your concern about my health; which I would have given you an account of fooner, but that writing does not agree with these waters. I am better since I have been

here; and shall therefore stay a month longer.

Signor Zamboni compliments me, through you, much more than I deterve; but pray do you take care to deferve what he tays of you; and remember, that praise, when it is not deserved, is the teverest satire and abuse; and the most effectual way of exposing people's vices and follies. This is a figure of speech, called Irony; which is faying directly the contrary of what you mean; but yet it is not a lie, because you plainly show, that you mean directly the contrary of what you fay; fo that you deceive nobody. For example; if one were to compliment a notorious knave, for his fingular honesty and probity; and an eminent fool for his wit and parts, the irony is plain; and every body would discover the satire. Or, suppose that I were to commend you for your great attention to your book, and for your retaining and remembering what you have once learned; would not you plainly perceive the irony, and fee that I laughed at you? Therefore, whenever you are commended for any thing, confider fairly, with yourfelf, whether you deferve it or not; and if you do not deferve it, remember that you are only abused and laughed at; and endeavour to deserve better for the future, and to prevent the irony.

Make my compliments to Mr. Maittaire, and return him my thanks for his letter. He tells me, that you are again to go over your Latin and Greek grammar; fo that when I return I expect to find you very perfect in it; but if I do not, I shall compliment

you upon your application and memory. Adieu.

LETTER XXIII.

July the 24th, 1739.

MY DEAR BOY,

I W A S pleased with your asking me, the last time I saw you, why I had lest off writing; for I looked upon it as a sign that you liked and minded my letters: if that be the case, you shall

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shall hear from me often enough; and my letters may be of use, if you will give attention to them; otherwise it is only giving myfelf trouble to no purpole; for it fignifies nothing to read a thing once, if one does not mind and remember it. It is a fure fign of a little mind, to be doing one thing, and at the fame time to be either thinking of another, or not thinking at all. One should always think of what one is about: when one is learning one should not think of play; and when one is at play, one should not think of one's learning. Besides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you must learn it all over again. One of the most important points of life is Decency; which is, to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: for example; it is very proper and decent, that you should play some part of the day; but you must feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you are with Mr. Maittaire. It is very proper and decent to dance well; but then you must dance only at balls, and places of entertainment: for you would be reckoned a fool if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word Decency, which in French is Bienseance; in Latin Decorum; and in Greek, Преточ. Cicero fays of it, Sic hoc Decorum qued elucet in vità, movet approbationem eorum quibuscum vivitur, ordine et constantià, et moderatione dictorum omnium atque factorum: by which you fee how necessary decency is, to gain the approbation of mankind. And, as I am fure you defire to gain Mr. Mattaire's approbation, without which you will never have mine, I dare fay you will mind and give attention to whatever he fays to you, and behave yourfelf feriously and decently, while you are with him; afterwards play, run, and jump, as much as ever you pleafe.

LETTER XXIV.

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DEAR BOY,

WAS very glad when Mr. Maittaire told me, that you had more attention now, than you used to have; for it is the only way to reap any benefit by what you learn. Without attention, it is impossible to remember, and without remembering it is but time and labour lost to learn. I hope too, that your attention is not only employed upon words, but upon the sense and meaning of those words; that is, that when you read, or get any thing by heart, you observe the thoughts and restections of the author, as well as his words. This attention will furnish you with materials, when you come to compose and invent upon any subject yours. It: for example, when you read of anger,

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envy, hatred, love, pity, or any of the passions, observe what the author fays of them, and what good or ill effects he afcribes to them. Observe too, the great difference between prose and verte, in treating the fame subjects. In verte, the figures are flronger and bolder, and the diction or expression lottier or higher, than in profe; nay, the words in verse are seldom put in the same order as in prose. Verse is sull of metaphors, similies, and epi-Epithets (by the way) are adjectives, which mark some particular quality of the thing or person to which they are added; as for example, Pius Aneas, the pious Aneas; Pius is the epithet: Fama Mendax, Fame that lies; Mendax is the epithet: Hoda; wzi; Αχιλλεύς, Achilles swift of foot; Ποδας ωχύς is the epithet. This is the same in all languages: as for instance; they say in French, L'envie pale et bleme, l'amour aveugle; in English, pale, livid envy, blind love: the adjectives are the epithets. Envy is always represented by the Poets, as pale, meagre, and pining away at other peoples happiness. Ovid says of envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit; Which means, that Envy can scarce help crying, when she sees nothing to cry at; that is, the cries when the fees others happy. Envy is certainly one of the meanest and most tormenting of all passions, fince there is hardly any body, that has not something for an envious man to envy: fo that he can never be happy, while he fees any body elfe fo. Adieu.

TT E E R XXV.

DEAR BOY, Isleworth, September the 10th, 1739. CINCE you promife to give attention, and to mind what you learn, I shall give myself the trouble of writing to you again, and shall endeavour to instruct you in several things, that do not fall under Mr. Maittaire's province; and which, if they did, he could teach you much better than I can. I neither pretend nor propose to teach them you thoroughly; you are not yet of an age fit for it: but I only mean to give you a general notion, at present, of some things that you must learn more particularly hereafter, and that will then be the eafier to you, for having had a general idea of them now. For example, to give you some notion of History.

Hittory is an account of whatever has been done by any country in general, or by any number of people, or by any one man: thus, the Roman History is an account of what the Romans did as a nation; the History of Catiline's conspiracy, is an account of what was done by a particular number of people; and the History of Alexander the Great, written by Quintius Curtius, is the account of the life and actions of one fingle man. History's, in short,

an account or relation of any thing that has been done.

History is divided into sacred and prophane, ancient and modern.

Sacred

Sacred History is the Bible, that is, the Old and New Testament. The Old Testament is the History of the Jews, who were God's chosen people; and the New Testament is the History of Jesus Christ, the Son of God.

Prophane History is the account of the Heathen Gods, such as you read in Ovid's Metamorphoses, and which you will know a great deal more of, when you come to read Homer, Virgil, and

the other ancient Poets.

Ancient History is the account of all the kingdoms and countries of the world, down to the end of the Roman Empire.

Modern History is the account of the kingdoms and countries

of the world, fince the deftruction of the Roman Empire.

The perfect knowledge of History is extremely necessary; because, as it informs us of what was done by other people, in former ages, it instructs us what to do in the like cases. Besides, as it is the common subject of conversation, it is a shame to be ignorant of it.

Geography must necessarily accompany History; for it would not be enough to know what things were done formerly, but we must know where they were done; and Geography, you know, is the description of the earth, and shows us the situations of towns, countries, and rivers. For example; Geography shows you that England is in the North of Europe, that London is the chief town of England, and that it is situated upon the tiver Thames, in the county of Middlesex: and the same of other towns and countries. Geography is likewise divided into ancient and modern; many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now utterly destroyed, and not existing: as the two samous towns of Troy, in Asia, and Carthage, in Africa; of both which there are not the least temains.

Read this with attention, and then go to play with as much attention; and so farewell.

LETTER XXVI.

DEAR BOY, Isleworth, September the 15th, 1739. ISTORY must be accompanied with Chronology, as well as Geography, or else one has but a very consuited notion of it; for it is not sufficient to know what things have been done, which History teaches us; and where they have been done, which we learn by Geography; but one must know when they have been done, and that is the particular business of Chronology. I will therefore give you a general notion of it.

Chronology (in French la Chronologie) fixes the dates of facts; that is, it informs us when such and such things were done; reckoning from certain periods of time, which are called Æras, or Epochs: for example, in Europe, the two principal æras or epochs,

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by which we reckon, are, from the creation of the world to the birth of Christ, which was four thousand years; and from the birth of Christ to this time, which is one thousand seven hundred and thirty-nine years: so that, when one speaks of a thing that was done before the birth of Christ, one says, it was done in such a year of the world; as, for instance, Rome was sounded in the three thousand two hundred and twenty-fifth year of the world; which was about seven hundred and fifty years before the birth of Christ. And one says, that Charlemain was made the first Emperor of Germany in the year eight hundred; that is to say, eight hundred years after the birth of Christ. So that you see, the two great periods, æras, or epochs, from whence we date every thing, are, the creation of the world, and the birth of Jesus Christ.

There is another term in Chronology, called Centuries, which is only used in reckoning after the birth of Christ. A century means one hundred years; consequently, there have been seventeen centuries since the birth of Christ, and we are now in the eighteenth century. When any body says, then, for example, that such a thing was done in the tenth century, they mean after the year nine hundred, and before the year one thousand, after the birth of Christ. When any body makes a mistake in Chronology, and says, that a thing was done some years sooner, or some years later, than it really was, that error is called an Anachronism. Chronology requires memory and attention; both which you can have if you please: and I shall try them both, by asking you questions about this letter, the next time I see you.

LETTER XXVII.

DEAR BOY. Isleworth, September the 17th, 1739.

In my two last letters I explained to you the meaning and use of History, Geography, and Chronology, and showed you the connection they had with one another; that is, how they were joined together; and depended each upon the other. We will now consider History more particularly by itself.

The most ancient Histories of all, are so mixed with sables, that is, with salfehoods and invention, that little credit is to be given to them. All the Heathen Gods and Goddesses, that you read of in the Poets, were only men and women; but, as they had either found out some useful invention, or had done a great deal of good in the countries where they lived, the people, who had a great veneration for them, made them Gods and Goddesses when they died, addressed their prayers, and raised altars to them. Thus Bacchus, the God of Wine, was only the first man who invented the making of wine; which pleased the people so much, that they made a God of him: and may be they were drunk when they made him so. So Ceres, the Godde's of Plenty, who is always represented in pictures, with wheat-sheaves about her head, was only some good woman who invented ploughing, and sowing

fowing, and raising corn: and the people, who owed their bread to her, deified her; that is, made a Goddess of her. The case is the same of all the other Pagan Gods and Goddesses, which you

read of in prophane and labulous hittory.

The authentic, that is, the true ancient history, is divided into five remarkable periods or æras, of the five great Empires of the world. The first Empire of the world was the Assyrian, which was destroyed by the Medes. The Empire of the Medes was overturned by the Persians; and the Empire of the Persians was demolished by the Macedonians, under Alexander the Great. The Empire of Alexander the Great lasted no longer than his life; for at his death, his Generals divided the world among them, and went to war with one another; till, at last, the Roman Empire arose, swallowed them all up, and Rome became the misties of the world. Remember, then, that the five great Empires that succeeded each other, were these:

1. The Affyrian Empire, first established.

2. The Empire of the Medes.

3. The Persian Empire.

4. The Macedonian Empire.

5. The Roman Empire.

If ever you find a word that you do not understand, either in my letters or any where else, I hope you remember to ask your Mamma the meaning of it. Here are but three in this letter, which

you are likely not to understand; these are,

Connection, which is a noun substantive, that signifies a joining, or tying together; it comes from the verb to connect, which signifies to join. For example; one says of any two people, that are intimate friends, and much together, there is a great connection between them, or, they are mightily connected. One says so also, of two things that have a resemblance, or a likeness to one another, there is a connection between them: as for example; there is a great connection between Poetry and Painting, because they both express nature, and a strong and lively imagination is necessary for both.

DEIFY is a verb, which fignifies to make a God; it comes from the Latin word Deus, God, and Fio, I become. The Roman Emperors were always defined after their death, though most of

them were rather devils, when alive.

AUTHENTIC, means true; fomething that may be depended upon, as coming from good authority. For example; one fays, fuch a history is authentic, such a piece of news is authentic; that is, one may depend upon the truth of it.

I have just now received your letter, which is very well

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LETTER XXVIII.

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DEAR BOY, Thursday, Isleworth A S I shall come to town next Saturday, I would have you come to me on Sunday morning, about ten o'clock : and I would have you likewise tell Mr. Maittaire, that, if it be not troublesome to him, I should be extremely glad to see him at the I would not have given him this trouble, but that it is uncertain when I can wait upon him in town: I do not doubt but he will give me a good account of you, for I think you are now fensible of the advantages, the pleasure, and the neceffity of learning well; I think, too, you have an ambition to excel in whatever you do, and therefore will apply yourself. must also tell you, that you are now talked of as an eminent scholar, for your age; and therefore your shame will be the greater, if you should not answer the expectations people have of you. Adieu.

LETTER XXIX.

DEAR BOY, Monday. T was a great pleasure to me, when Mr. Maittaire told me I yesterday, in your presence, that you began to mind your learning, and to give more attention. If you continue to do fo, you will find two advantages in it; the one, your own improvement, the other, my kindness; which you must never expect, but when Mr. Maittaire tells me you deserve it. There is no doing any thing well without application and industry. Industry (in Latin Industria, and in Greek ayxiroia) is defined (that is described) to be frequens exercitium circa rem bonestam, unde aliquis industrius dicitur, boc est studiosus, vigilans. This I expect to much from you, that I do not doubt, in a little time, but that I shall hear you called Philip the industrious, or, if you like it better in Greek, Φιλιππ . αγχινο. Most of the great men of antiquity had some epithet added to their names, describing some particular merit they had; and why should not you endeavour to be distinguished by fome honourable appellation? Parts and quickness, though very necessary, are not alone sufficient; attention and application must complete the business: and both together will go a great way.

Accipite ergo animis, atque hac mea figite dica. Adieu. We were taking yesterday of America, which I told you was first discovered by Christopher Columbus, a Genoese, through the encouragement of Ferdinando and Isabella, King and Queen of Spain, in 1491, that is, at the latter end of the fifteenth century; but I forgot to tell you, that it took its name of America from one Vespusius Americus, of Florence, who discovered South America, in 1497. The Spaniards began their conquests in America by the islands of St. Domingo and Cuba; and soon afterwards Ferdinando Cortez, with a small army, landed upon the continent.

continent, took Mexico, and beat Montezuma, the Indian Emperor. This encouraged other nations to go and try what they could get in this new-discovered world. The English have got there, New York, New England, Jamaica, Barbadoes, Carolina, Pensylvania, and Maryland, and some of the Leeward islands. The Portugueze have got the Brazils; the Dutch, Curaçoa, and Surinam; and the French, Martinico and New France.

LETTER XXX.

DEAR BOY,

Monday.

I HAVE lately mentioned Chronology to you, though flightly;
but, as it is very necessary you should know something of it,
I will repeat it now a little more fully, in order to give you a bet-

ter notion of it.

Chronology is the art of measuring and distinguishing time, or the doctrine of epochas, which, you know, are particular and remarkable periods of time. The word Chronology is compounded of the Greek words xgood, which fignifies Time, and hope, which fignifies Discourse. Chronology and Geography are called the two eyes of Hittory, because History can never be clear and well understood without them. History relates facts; Chronology tells us at what time, or when, those facts were done; and Geography shows us in what place or country they were done. The Greeks measured their time by Olympiads, which was a space of four years, called in Greek Ολυμπιας. This method of computation had its rife from the Olympic Games, which were celebrated the beginning of every fifth year, on the banks of the river Alpheus, near Olympia, a city in Greece. The Greeks, for example, would fay, that such a thing happened in such a year of such an Olympiad: as for instance; that Alexander the Great died in the first year of the 114th Olympiad. The first Olympiad was 774 years before Christ; so, consequently, Christ was born in the first year of the 195th Olympiad.

The period, or zera, from whence the Romans reckoned their time, was from the building of Rome; which they marked thus, ab U. C. that is, ab Urbe Conditâ. Thus, the Kings were expelled, and the Consular Government established, the 244th ab

U. C. that is, of Rome.

All Europe now reckons from the great epocha of the birth of Jesus Christ, which was 1738 years ago; so that when any body asks, in what year did such or such a thing happen, they mean in

what year fince the birth of Christ.

For example; Charlemain, in French Charlemagne, was made Emperor of the West in the year 800; that is 800 years after the birth of Christ; but, if we speak of any event or historical sact that happened before that time, we then say, it happened so many years before Christ. For instance; we say Rome was built 750 years before Christ.

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The Turks date from their Hegira, which was the year of the flight of their falle Prophet, Mahomet, from Mecca; and, as we fay that fuch a thing was done in such a year of Christ; they fay fuch a thing was done in tuch a year of the Hegira. Hegira begins in the 622d year of Christ, that is, above 1100 years ago.

There are two great periods in Chronology, from which the nations of Europe date events. The first is the Creation of the

World; the second the Birth of Jesus Christ.

Those events that happened before the Birth of Christ, are dated from the Creation of the World. Those events which have happened fince the Birth of Chrift, are dated from that time; as the present year 1739. For example;

		A. M.
Noah's Flood happened in the year of the world	•	1656
Babylon was built by Semiramis, in the year -		1800
Moles was born in the year	-	2400
Troy was taken by the Greeks, in the year	-	2800
Rome founded by Romulus, in the year -	•	3225
Alexander the Great conquered Persia -	-	3674
Jesus Christ born in the year of the world	-	4000
The second of th	C	

The meaning of A. M. at the top of these figures, is anno

mundi, the year of the world.

From the birth of Christ, all Christians date the events that have happened fince that time; and this is called the Christian era. Sometimes we say, that such a thing happened in such a year of Christ, and sometimes we say, in such a century. Now. a century is one hundred years from the birth of Christ; fo that at the end of every hundred years a new century begins; and we are, consequently, now in the eigtheenth century.

For example, as to the Christian æra, or fince the birth of

Christ;	
Mahomet, the false prophet of the Turks, who established the Mahometan religion, and writ the Alcoran, which is the Turkish book of religion, died in the	A. D.
feventh century; that is, in the year of Christ -	632
Charlemain was crowned Emperor in the last year of the	
eighth century; that is, in the year	800
Here the old Roman Empire ended.	
William the Conqueror was crowned King of England in	
the eleventh century, in the year	1066
The Reformation, that is, the Protestant Religion, begun	
by Martin Luther, in the fixteenth century, in the year	1530
Gunpowder invented, Ly one Bertholdus, a German Monk,	,,,
	1 1 1 1

in the fourteenth century, in the year 1 380

Printing invented, at Haerlem in Holland, or at Strasbourg, or at Mentz in Germany, in the fifteenth century, about the year

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LETTER XXXI.

A Bath, ce 17ieme d'Octobre, 1739.

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MON CHER ENFANT,

EN verité je crois que vous êtes le premier garçon à qui avant l'age de huit ans, on ait jamais parlé des figures de la rhétorique, comme j'ai fait dans ma derniere *: mais aussi il me semble qu'on ne peut pas commencer trop jeune à y penser un peu; et l'art de persuader à l'esprit, et de toucher le cœur mérite

bien qu'on y fasse attention de bonne heure.

Vous concevez bien qu'un homme qui parle et qui écrit élégamment et avec grace; qui choisit bien ses paroles, et qui orne et embellit la matiere sur laquelle il parle ou écrit, persuadera mieux, et obtiendra plus facilement ce qu'il souhaite; qu'un homme qui s'explique mal, qui parle mal sa langue, qui se sert de mots bas et vulgaires, et qui enfin n'a ni grace, ni élegance en tout ce qu'il dit. Or c'est cet art de bien parler, que la Rhétorique enseigne; et quoique je ne songe pas à vous y ensoncer encore; je voudrois pourtant bien vous en donner quelque Idée, convenable à vôtre

age.

La premiere chose à laquelle vous devez faire attention, c'est de parler la langue que vous parlez, dans sa derniere pureté, et selon les régles de la Grammaire. Car il n'est paspermis, de faire des tautes contre la Grammaire, ou de se servir de mots, qui ne sont pas véritablement des mots. Mais ce n'est pas encore tout, car il ne suffit point de ne pas parler mal; mais il faut parler bien, et le meilleur moien d'y parvenir est de lire avec attention les meilleurs livres, et de remarquer comment les honnêtes gens et ceux qui parlent le mieux s'expriment; car les Bourgeois, le petit peuple, les laquais, et les servantes, tout cela parle mal. Ils ont des expressions basses et vulgaires, dont les honnètes gens ne doivent jamais se servir. Dans les Nombres, ils joignent le fingulier et le pluriel ensemble; dons les Genres, ils confondent le masculin avec le seminin; et dans les Tems ils prennent souvent l'un pour l'autre. Pour éviter toutes ces fautes, il faut lire avec soin; remarquer le tour et les expressions des meilleurs auteurs; et ne jamais passer un seul mot qu'on n'entend pas, ou sur lequel on a la moindre difficulté, sans en demander exactement la fignification. Par exemple; quand vous lisez les Métamorphoses d'Ovide, avec Monsieur Martin; il faut lui demander le sens de chaque mot que vous ne savez pas, et même si c'est un mot, dont on peut se servir en prose aussi bien qu'en vers : car, comme je vous ai dit au refois, le langage poetique est différent du langage ordinaire, et il y a bien des mots dont on se sert dans la poesse, qu'on feroit foit mal d'emploier dans la profe. De même quand vous lifez le Trançois avec Monfieur

^{*} Qui ne se trouve prs.

Pelnote, demandez lui le sens de chaque nouveau mot que vous rencontrez chemin faisant ; et priez le de vous donner des exemples de la manière dont il faut s'en servir. Tout ceci ne demande qu'un peu d'attention, et pourtant il n'y a rien de plus utile. Il faut (dit-on) qu'un homme soit né Poëte; mais il peut se faire Orateur. Nascitur Poeta, fit Orator. C'est à dire, qu'il saut Erre né avec une certaine force et vivacité d'esprit pour être Poëte; mais que l'attention, la lecture, et le travail suffisent pour saire un Orateur. Adieu.

TRANSLATION.

Bath, October the 17th, 1739.

MY DEAR CHILD,

1739.

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Inote,

INDEED, I believe you are the first boy, to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric, as I did in my last *. But I am of opinion, that we cannot begin to think too young; and that the art which teaches us how to persuade the mind, and touch the heart, must

furely deferve the earliest attention.

You cannot but be convinced, that a man who speaks and writes with elegancy and grace; who makes choice of good words; and adorns and embellishes the subject, upon which he either speaks or writes, will persuade better, and succeed more easily in obtaining what he wishes, than a man who does not explain himself clearly; speaks his language ill; or makes use of low and vulgar expressions; and who has neither grace nor elegance in any thing that he fays. Now it is by Rhetoric, that the art of speaking eloquently is taught: and, though I cannot think of grounding you in it, as yet, I would wish however to give you an idea of it, fuitable to your age.

The first thing you should attend to, is, to speak whatever language you do speak, in its greatest purity, and according to the rules of Grammar; for we must never offend against Grammar, This is not nor make use of words, which are not really words. all; for not to speak ill, is not sufficient; we must speak well; and the best method of attaining to that, is to read the best authors with attention; and to observe how people of fashion speak, and those who express themselves best; for shop-keepers, common people, footmen, and maid fervants, all speak iil. They make use of low and vulgar expressions, which people of rank never use. In Numbers, they join the fingular and the plural together; in Genders, they confound masculine with feminine; and in Tenses, they often take the one for the other. In order to avoid all these faults, we must read with care, observe the turn and expresfions of the best authors; and not pass a word which we do not understand, or concerning which we have the least doubt, without exactly enquiring the meaning of it. For example; when you read Ovid's Metamorphofes with Mr. Martin, you

^{*} Not to be found.

should ask him the meaning of every word you do not know; and also, whether it is a word which may be made use of in prose, as well as in verse; for, as I formerly told you, the language of poetry is different from that which is proper for common discourse; and a man would be to blame, to make use of some words in prose, which are very happily applied in poetry. In the same manner, when you read French with Mr. Pelnote, ask him the meaning of every word you meet with, that is new to you; and defire him to give you examples of the various ways in which it may be used. All this requires only a little attention; and yet there is nothing more useful. It is faid, that a man must be born a Poet ; but that he can make himself an Orator. Nascitur Poeta, fit Orator. This means, that to be a Poet, one must be born with a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an Orator. Adieu.

LETTER XXXII.

Bath, October 26th, 1739-

DEAR BOY,

HOUGH Poetry differs much from Oratory in many things; yet it makes use of the same figures of Rhetoric; nay, it abounds in metaphors, similies, and allegories; and you may learn the purity of the language, and the ornaments of eloquence, as well by reading verse as profe. Poetical diction, that is, poetical language, is more fublime and lofty than profe, and takes liberties which are not allowed in profe, and are called Poetical Licences. This difference between verfe and prose you will easily observe, if you read them both with attention. In verse, things are seldom said plainly and simply, as one would fay them in profe; but they are described and embellished: as for example; what you hear the watchman say often in three words, a cloudy morning, is faid thus in verse, in the tragedy of Cato:

"The dawn is overcast, the morning lowers, And heavily in clouds brings on the day."

This is poetical diction; which would be improper in profe, though

each word separately may be used in prose.

I give you here a very pretty copy of verses of Mr. Waller's, which is extremely poetical, and full of images. It is to a Lady who played upon the lute. The lute, by the way, is an instrument with many strings, which are played upon by the singers.

" Such moving founds from fuch a careless touch,

" So little she concerned, and we so much.

" The trembling strings about her fingers croud,

" And tell their joy, for every kis, aloud.

" Small force there needs to make them tremble fo,

" Touch'd by that hand, who would not tremble too? " Here Love takes stand, and, while she charms the ear,

" Empties his quiver on the lift'ning deer. " Music so softens and disarms the mind,

" That not one arrow can refistance find. "Thus the fair tyrant celebrates the prize, " And acts herfelf the triumph of her eyes. " So Nero once, with harp in hand, furvey'd

" His flaming Rome: and as it burnt, he play'd."

Mind all the poetical beauties of these verses. He supposes the founds of the strings, when she touches them, to be the expression of their joy for kissing her fingers. Then he compares the trembling of the strings to the trembling of a lover, who is supposed to tremble with joy and awe, when touched by the person he loves. He represents Love (who you know, is described as a little boy, with a bow, arrows, and a quiver) as standing by her, and shooting his arrows at people's hearts, while her music softens and disarms them. Then he concludes with that fine simile of Nero, a very cruel Roman Emperor, who fet Rome on fire, and played on the harp all the while it was burning; for, as Love is represented by the Poets as fire and flames; fo she, while people were burning for love of her, played, as Nero did while Rome, which he had fet on fire, was burning. Pray get these verses by heart against I see you. Adieu.

You will observe, that these verses are all long, or heroic verses, that is, of ten syllables, or five feet; for a foot is two

syllables.

LETTER XXXIII.

A Bath, ce 29'eme d'Octobre, 1739.

MON CHER ENFANT,

CI l'on peut être trop modeste, vous l'êtes, et vous méritez D plus que vous ne demandez. Une canne à pomme d'ambre, et une paire de boucles, sont des récompenses très modiques pour ce que vous faites, et j'y ajouterai bien quelque autre chose. La modestie est une très bonne qualité, qui accompagne ordinairement le vrai mérite. Rien ne gagne et ne prévient plus les esprits que la modestie; comme, au contraire, rien ne choque et ne rebute plus que la présomption et l'effronterie. n'aime pas un homme, qui veut toujours se faire valoir, qui parle avantageusement de lui même, et qui est toujours le hèros de son propre Roman. Au contraire, un homme qui cache, pour ainsi dire, son propre mérite, qui releve celui des autres, et qui parle peu et modestement de lui même, gagne les esprits, et se fait estimer et aimer.

Mais il y à, aussi, bien de la différence entre la modestie et la mauvaise honte; autant la modestie est louable, autant la mauvaise honte est ridicule. Il ne faut non plus être un nigaud, qu'un effronté; et il faut savoir se présenter, parler aux gens, et

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leur répondre sans être décontenancé ou embarassé. Les Anglois sont pour l'ordinaire nigauds, et n'ont pas ces manières aisées, et libres, mais en même tems polies, qu'ont les François. Remarquez donc les François, et imitez les, dans leur manière de se présenter, et d'aborder les gens. Un bourgeois ou un campagnard a honte quand il se présente dans une compagnie; il est embarassé, ne sait que saire de ses mains, se démonte quand on lui parle, et ne répond qu'avec embairas, et presqu'en bégaiant; au lieu qu'un honnête homme, qui fait vivre, se présente avec assurance et de bonne grace, parle même aux gens qu'il ne connoit pas, sans s'embarasser et d'une manière tout à fait naturelle et aifée. Voilà ce qui s'appelle avoir du monde, et savoir vivre, qui est un article très important dans le commerce du monde. Il arrive souvent, qu'un homme qui a beaucoup d'esprit et qui ne fait pas vivre, est moins bien reçû, qu'un homine qui a moins d'esprit, mais qui a du monde.

C'et objet mérite bien vôtre attention; pensez y donc, et

joignez la modestie à une affurance polie et aifée. Adieu.

Je reçois dans le moment vôtre lettre du 27, qui est très bien écrite.

TRANSLATION.

Bath, October the 29th, 1739.

MY DEAR CHILD,

If it is possible to be too modest, you are; and you deserve more than you require. An amber-headed cane, and a pair of buckles, are a recompence so far from being adequate to your deserts, that I shall add something more. Modesty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, on the other hand, nothing is more shocking and disgustful, than presumption and impudence. We cannot like a man who is always commending and speaking well of himself, and who is the hero of his own story. On the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty: such a man makes a favourable impression upon the understanding of his hearers, and acquires their love and esteem.

There is, however, a great difference between modesty, and an aukward bashfulnes; which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton, as to be an impudent fellow; and one ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or embarrassed. The English are generally apt to be bashful; and have not those easy, free, and at the same time polite manners, which the French have. A mean fellow or a country bumkin, is assamed when he comes into good company; he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers: whereas a gentleman, who is used to the world, comes into company with a graceful and pro-

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per affurance, speaks even to people he does not know, without embarrassiment, and in a natural and easy manner. This is called usage of the world, and good-breeding: a most necessary and important knowledge in the intercourse of life. It frequently happens that a man with a great deal of sense, but with little usage of the world, is not so well received as one of inserior parts, but with a gentleman-like behaviour.

These are matters worthy your attention; reslect on them,

and unite modesty, to a polite and easy assurance. Adieu.

I this instant receive your letter of the 27th, which is very well written.

LETTER XXXIV.

Bath, November the 1st, 1739.

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o is proper Let T us return to Oratory, or the art of speaking well; which should never be entirely out of your thoughts since it is so useful in every part of life, and so absolutely necessary in most. A man can make no figure without it, in Parliament, in the Church, or in the Law; and even in common conversation, a man that has acquired an easy habitual eloquence, who speaks properly and accurately, will have a great advantage over

those who speak incorrectly and inelegantly.

The business of Oratory, as I have told you before, is to perfuade people; and you eafily feel, that to please people, is a great step towards persuading them. You must then, consequently, be sensible how advantageous it is for a man, who speaks in public, whether it be in Parliament, in the Pulpit, or at the Bar, (that is, in the Courts of Law) to please his hearers so much as to gain their attention: which he can never do, without the help of Oratory. It is not enough to speak the language, he speaks in, in its utmost purity, and according to the rules of Grammar; but he must speak it elegantly; that is, he must chuse the best and most expressive words, and put them He should likewise adorn what he says by in the best order. proper metaphors, fimilies, and other figures of Rhetoric; and he should enliven it, if he can, by quick and sprightly turns of For example; suppose you had a mind to persuade Mr. Maittaire to give you a holyday, would you bluntly fay to him, Give me a holyday? That would certainly not be the way to persuade him to it. But you should endeavour first to please him, and gain his attention, by telling him, that your experience of his goodness and indulgence encouraged you to ask a favour of him; that, if he should not think proper to grant it; at least you hoped, he would not take it ill, that you asked it. Then you should tell him, what it was that you wanted; that it was a holyday; for which you should give your reasons; as, that you had fuch or fuch a thing to do, or fuch a place to go to. Then, you might urge some arguments why he should not refuse you; as, that you have feldom asked that savour, and that you seldom will; and that the mind may sometimes require a little rest from labour, as well as the body. This you may illustrate by a simile, and say, that as the bow is the stronger, for being sometimes unstrung and unbent; so the mind will be capable of more attention, for being now and then easy and relaxed.

This is a little oration, fit for such a little orator as you; but, however, it will make you understand what is meant by oratory and eloquence: which is to persuade. I hope you will have that

talent hereafter in greater matters.

LETTER XXXV.

November the 20th, 1739.

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DEAR BOY,

S you are now reading the Roman History, I hope you do It with that care and attention which it deferves. The utility of History confists principally in the examples, it gives us, of the virtues and vices of those who have gone before us: upon which we ought to make the proper observations. History animates and excites us to the love and practice of virtue; by showing us the regard and veneration that was always paid to great and virtuous men, in the times in which they lived, and the praise and glory with which their names are perpetuated, and transmitted down to our times. The Roman History furnishes more examples of virtue and magnanimity, or greatness of mind, than any other. It was a common thing to see their Confuls and Dictators (who, you know, were their chief Magiftrates (taken from the plough, to lead their armies against their enemies; and, after victory, returning to their plough again, and passing the rest of their lives in modest retirement: a retirement more glorious, if possible, than the victories that preceded it! Many of their greatest men died so poor, that they were buried at the expence of the public. Curius, who had no money of his own, refused a great sum, that the Samnites offered him, faying, that he faw no glory in having money himfelf, but in commanding those that had. Cicero relates it thus: " Curio ad focum sedenti magnum auri pondus Samnites cum attu-" lisent, repudiati ab eo sunt. Non enim aurum babere præclarum " fibi wideri, fed iis qui haberent aurum, imperare." And Fabricius, who had often commanded the Roman armies, and as often triumphed over their enemies, was found by his fire-fide, eating those roots and herbs which he had planted and cultivated himfelf in his own field. Seneca tells it thus; Fabricius ad focum canat illas ipsas radices quas in agro repurgando, triumphalis Senex vulfit. Scipio, after a victory he had obtained in Spain, found among the prisoners a young Princess of extreme beauty, who, he was informed, was foon to have been married to a man of quality of that country. He ordered her to be entertained and attended with the same care and respect, as if she had been in her father's house; and, as soon as he could find her lover, he gave her to him, and added to her portion the money that her father had brought for her ransom. Valerius Maximus says Eximiæ formæ virginem accersitis parentibus, et sponso involatam tradidit, et Juvenis, et Cælebs, et Vidor. This was a most glorious example of moderation, continence, and generosity, which gained him the hearts of all the people of Spain; and made them say, as Livy tells us, Venisse Diis similimum juvenem, vincentem omnia, cum armis, tum benignitate, ac benesiciis.

Such are the rewards that always crown virtue; and such the characters that you should imitate, if you would be a great and a good man, which is the only way to be a happy one! Adieu.

LETTER XXXVI.

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WAS very forry that Mr. Maittaire did not give me such an account of you yesterday, as I wished and expected. He takes so much pains to teach you, that he well deferves from you the returns of care and attention. Besides, pray consider, now that you have justly got the reputation of knowing much more than other boys of your age do, how shameful it would be for you to lose it; and to let other boys, that are now behind you. get before you. If you would but have attention, you have quickness enough to conceive, and memory enough to retain; but, without attention, while you are learning, all the time you employ at your book is thrown away; and your shame will be the greater, if you should be ignorant, when you had fuch opportunities of learning. An ignorant man is infignificant and contemptible; nobody cares for his company. and he can just be said to live, and that is all. There is a very pretty French Epigram, upon the death of fuch an ignorant, infignificant fellow; the sting of which is, that all that can be faid of him is, that he was once alive, and that he is now dead This is the Epigram, which you may get by heart.

> Colas est mort de maladie, Tu veux que j'en pleure le sort, Que diable veux tu que j'en die? Colas vivoit, Colas est mort.

Take care not to deserve the name of Colas; which I shall certainly give you, if you do not learn well: and then that name will get about, and every body will call you Colas; which will be much worse than Frisky.

You are now reading Mr. Rollin's ancient History: pray remember to have your maps by you, when you read it, and desire Monsieur Pelnote to show you, in the maps, all the places you

read of. Adieu.

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XXXVII.

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DEAR BOY,

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SINCE you chuse the name of Polyglot, I hope you will take care to deserve it; which you can only do by care and application. I confess the names of Frisky, and Colas, are not quite fo honourable; but then, remember too, that there cannot be a stronger ridicule, than to call a man by an honourable name, when he is known not to deferve it. For example; it would be a manifest irony to call a very ugly fellow an Adonis, who, you know, was so handsome, that Venus herself fell in love with him; or to call a cowardly fellow an Alexander, or an ignorant fellow, Polyglot; for every body would discover the sneer: and Mr. Pope observes very truly, that

" Praise undeserv'd is satire in disguise."

Next to the doing of things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleafure, than to write things that deserve to be read. The younger Pliny, (for there were two Pliny's, the uncle and the nephew) expresses it thus: " Equidem beatos puto, quibus Deorum munere datum est, aut facere scribenda aut legenda scribere; beatissimos verò quibus utrumque."

Pray mind your Greek particularly; for to know Greek very well, is to be really learned: there is no great credit in knowing Latin, for every body knows it; and it is only a shame not to know it. Besides that, you will understand Latin a great deal the better for understanding the Greek very well; a great number of Latin words, especially the technical words, being derived from the Greek. Technical words, mean fuch particular words as relate to any art or science; from the Greek word TEXEN, which fignifies Art, and TEXENS, which fignifies Artificial. Thus, a Dictionary, that explains the terms of art, is called a Lexicon Technicum, or a Technical Dictionary. Adieu.

ETTER XXXVIII.

Longford, June the 9th, 1740.

DEAR BOY,

Write to you now, in the supposition that you continue to deferve my attention, as much as you did when I left London; and that Mr. Maittaire would commend you as much now, as he did the last time he was with me; for otherwise, you know very well, that I should not concern myself about you. Take care, therefore, that, when I come to town, I may not find myself mistaken in the good opinion I entertained of you in

I hope you have got the linnets and bullfinches you so much wanted; and I recommend the bullfinches to your imitation. Bullfinches, . Bullfinches, you must know, have no natural note of their own, and never fing, unless taught; but will learn tunes better than any other birds. This they do by attention and memory; and you may observe, that, while they are taught they listen with great care, and never jump about and kick their heels. Now I really think it would be a great shame for you to be outdone by your own bullfinch.

I take it for granted, that by your late care and attention, you are now perfect in Latin verses; and that you may at present be called, what Horace desired to be called, Romanæ sidicen Lyræ. Your Greek too, I dare say, keeps pace with your Latin; and

you have all your paradigms ad unguem.

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on. es, You cannot imagine what alterations and improvements I expect to find every day, now that you are more than Odennis. And, at this age, non progredi would be regredi, which would be very shameful.

Adieu! Do not write to me; for I shall be in no settled place

to receive letters, while I am in the country.

LETTER XXXIX.

London, June the 25th, 1740.

DEAR BOY, S I know you love reading, I fend you this book for your amusement, and not by way of talk or study. It is an Historical, Chronological, and Geographical Dictionary; in which you may find almost every thing you can desire to know, whether ancient or modern. As Historical, it gives you the history of all remarkable persons and things; as Chronological. it tells you the time when those persons lived, and when those things were done; and as Geographical, it describes the situation of countries and cities. For example; would you know who Aristides the Just was, you will find there, that he was of Athens; that his diftinguished honesty and integrity acquired him the name of Just; the most glorious appellation a man can have. You will likewife find, that he commanded the Athenian army, at the battle of Platæa, where Mardonius, the Persian General, was defeated, and his army, of three hundred thou-fand men, utterly destroyed; and that, for all these virtues, he was banished Athens by the Ostracism. You will then (it may be) be curious to know what the Offracism is. If you look for it, you will find that the Athenians, being very jealous of their liberties, which they thought were the most in danger from those whose virtue and merit made them the most popular, (that is, recommended them most to the favour of the people) contrived this Offracisin; by which, if six thousand people gave in the name of any one man, written upon a shell, that person was immediately banished for ten years.

As to Chronology, would you know when Charlemain was made Emperor of the West; look for the article of Charlemagne; and you will find, that, being already Master of all Germany, France, and great part of Spain and Italy, he was

declared Emperor, in the year 800.

As to the Geographical part, if you would know the fituation of any town, or country, that you read of; as for inftance, Perfepolis; you will find where it was fituated, by whom founded, and that it was burned by Alexander the Great, at the inftigation of his miftress, Thais, in a drunken riot. In short, you will find a thousand entertaining stories to divert you, when you have leisure from your studies, or your play: for one must always be doing something, and never lavish away so valuable a thing as time; which, if once lost, can never be regained. Adieu.

LETTER XL.

Philippus Chesterfield parvulo suo Philippo Stanhope, S. P. D.

PERGRATA mihi fuit epistola tua, quam nuper accepi, eleganter enim scripta erat, et polliceris te summam operam
daturum, ut veras laudes, meritò adipisci possis. Sed, ut planè
dicam; valde suspicor te, in ea scribenda, optimum et eruditissimum adjutorem habuisse; quo duce et auspice, nec elegantia,
nec doctrina, nec quicquid prorsus est dignum sapiente bonoque,
unquam tibi deesse poterit. Illum erga ut quam diligenter colas,
te etiam atque etiam rogo; et quo magis eum omni ossicio, amore,
et obsequio persequeris, eo magis te me studiosum, et observantem
existimabo.

Duæ septimanæ mihi ad has aquas bibendas supersunt, antequam in urbem revertam; tunc cura, ut te in dies doctiorem inveniam. Animo, attentione, majore diligentia opus est. Præmia laboris, et industriæ, hinc afferam, si modo te dignum præbeas; sin aliter, segnitiei pænas dabis. Vale.

TRANSLATION.

Philip Chesterfield to his dear little Philip Stanhope.

You R last letter afforded me very great satisfaction, both as it was elegantly penned, and because you promise in it, to take great pains, to attain, deservedly, true praise. But I must tell you ingenuously, that I suspect, very much, your having had, in composing it, the affistance of a good and able master; under whose conduct and instruction it will be your own fault if you do not acquire elegancy of style, learning, and, in short, every thing else, becoming a wise and virtuous person. I earnestly entreat you, therefore, to imitate, carefully, so good a pattern; and, the more attention and regard you show for him, the more I shall think you love and respect me.

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I shall continue here a fortnight longer, drinking these waters, before I return to town; let me then find you sensibly improved in your learning. You must summon greater resolution and diligence. I shall bring you presents from hence, which you shall receive as rewards of your application and industry, provided I find you deserving of them; if otherwise, expect reproof and chastisement for your sloth. Farewell.

LETTER XLI.

Tunbridge, July the 18th, 1740.

DEAR BOY,

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A FTER Sparta and Athens, Thebes and Corinth were the most considerable cities in Greece. Thebes was in Bæotia, a province of Greece, samous for its thick foggy air, and for the dulness and stupidity of its inhabitants; insomuch, that calling a man a Bæotian, was the same as calling him a stupid sellow: and Horace, speaking of a dull, heavy sellow, says, Bæotum jurares, crasso in aëre, natum.

However, Thebes made itself very considerable, for a time, under the conduct of Epaminondas, who was one of the greatest and most virtuous characters of all antiquity. Thebes, like all the rest of Greece, fell under the absolute dominion of the Kings of Macedon, Alexander's successors. Thebes was sounded by Cadmus, who first brought letters into Greece. Oedipus was King of Thebes; whose very remarkable story is worth your reading.

The city of Corinth sometimes made a figure, in defence of the common liberties of Greece; but was chiefly considerable, upon account of its great trade and commerce; which enriched it so much, and introduced so much luxury, that, when it was burnt by Mummius, the Roman Consul, the number of golden, silver, brass, and copper statues and vases, that were then melted, made that samous metal, called Corinthian brass, so much esteemed by the Romans.

There were besides, many other little Kingdoms and Republics in Greece, which you will be acquainted with, when you enter more particularly into that part of ancient history. But, to inform yourself a little, at present, concerning Thebes and Corinth, turn to the following articles in Moreri.

Thebes, Epaminondas, Cadmus, Pelopidas, Corinth, Jocaste, Mummius.

LETTER XLII

Tunbridge, July the 29th, 1740.

DEAR BOY,

SINCE you are so ready at the measure of Greek and Latin verses, as Mr. Maittaire writes me word you are; he will possibly,

pollibly, before it is very long, try your invention a little, and fet you to make some of your own composition; you should therefore begin to confider, not only the measure of the vertes you read, but likewise the thoughts of the Poet, and the similies, metaphors, and allusions, which are the ornaments of poetry, and raife it above profe, and diftinguish it from profe, as much as the measure does. This attention to the thoughts and diction of other Poets, will fuggest both matter, and the manner of expressing it, to you, when you come to invent, yourfelf. Thoughts are the same, in every language, and a good thought in one language, is a good one in every other: thus, if you attend to the thoughts and images in French or English poetry, they will be of use to you, when you compose in Latin or Greek. I have met lately with a very pretty copy of English verses, which I here send you to learn by heart; but first, I will give you the thought in profe, that you may observe how it is expressed, and adorned by poetical diction.

The Poet tells his mistress, Florella, that she is so unkind to him, she will not even suffer him to look at her; that to avoid her cruelty, he addresses himself to other women, who receive him kindly, but that, notwithstanding this, his heart always remains with her, though she uses him so ill; and then he concludes with this beautiful and apt fimile, in which he compares his fate to that of exiles (that is, people who are banished from their own country) who, though they are pitied in whatever country they go to, yet long to return to their own, where they are fure to be used ill, and punished.

> Why will Florella, when I gaze, My ravish'd eyes reprove, And hide from them the only face, They can behold with love?

To shun her scorn, and ease my care, I feek a nymph more kind, And while I rove from fair to fair, Still gentler usage find.

But oh! how faint is every joy, Where nature has no part! New beauties may my eyes employ, But you engage my heart.

So restless exiles, doom'd to roam, Meet pity every where: The Simile. Yet languish for their native home, Though death attends them there.

You will observe that these verses have alternate thymes; that is, the third line rhymes to the first, and the fourth line to the fecond; tend ing l fend

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fecond; the first and third lines having four feet each; and the fecond and fourth having but three feet each. A foot in English verse, is two syllables.

To use your ear a little to English verse, and to make you attend to the sense too, I have transposed the words of the sollowing lines; which I would have you put in their proper order, and send me in your next.

Life consider cheat a when tis all I
Hope with sool'd, deceit the men yet with savour
Repay will to-morrow trust on think and
Falser former day to-morrow's than the
Worse lies blest be shall when and we says it
Hope new some possess'd cuts off with we what.

Adieu.

LETTER XLIII.

Tunbridge, August the 14th, 1740.

DEAR BOY, AM very glad to hear from Mr Maittaire, that you are so ready at scanning both Greek and Latin verses; but I hope you mind the sense of the words, as well as the quantities. The great advantage of knowing many languages, confifts in underflanding the fense of those nations, and authors, who speak and write those languages; but not in being able to repeat the words like a parrot, without knowing their true force and meaning. The Poets require your attention and observation more than the profe authors; poetry being more out of the common way than profe compositions are. Poets have greater liberties allowed them than prose writers, which is called the Poetical Licence. Horace fays, that Poets and Painters have an equal privilege of attempting any Pictoribus atque Poetis, quidlibet auderdi, semper fuit aqua thing. potestas. Fiction, that is, invention, is said to be the soul of For example; the Poets give life to several inanimate poetry. things; that is, to things that have no life: as for instance; they represent the passions, as Love, Fury, Envy, &c. under human figures; which figures are allegorical; that is, represent the qualities and effects of those passions. Thus the Poets represent Love as a little boy, called Cupid, because Love is the passion of young people chiefly. He is represented blind likewise; because Love makes no distinction, and takes away the judgment. He has a bow and arrows, with which he is supposed to wound people, because Love gives pain: and he has a pair of wings to By with; because Love is changeable, and apt to fly from one object to another. Fury likewise is represented under the figures of three women, called the three Furies; Alecto, Megæra, and Tifiphone. They are described with lighted torches or flambeaux in their hands; because Rage and Fury is for setting fire to every thing: they are likewise drawn, with serpents hissing about their heads; because serpents are poisonous and destructive animals. Envy is described as a woman, melancholy, pale, livid, and pining; because envious people are never pleased, but always repining at other people's happiness: she is supposed to feed upon ferpents; because envious people only comfort themselves with the misfortunes of others. Ovid gives the following description of Envy.

-Videt intus edentem Vipereas carnes, vitiorum alimenta suorum, Invidiam: visaque eculos avertit; at illa Surgit bumo pigra : semesarum que relinquit Corpora serpentum ; passuque incedit inerti. Utque Deam vidit formaque armifque decoram; Ingemuit: vultumque ima ad suspiria duxit. Palior in ore sedet : macies in corpore toto : Nusquam recla acies: livent rubigine dentes: Pettora felle virent : lingua est suffusa veneno. Risus abest; nist quem vist movere dolores. Nec fruitur somno, vigilacibus excita curis: Sed vidit ingratos, intabescitque videndo, Successus bominum: carpitque et carpitur una: Suppliciumq e suum est.

This is a beautiful poetical description of that wretched, mean passion of Envy, which I hope you will have too generous a mind ever to be infected with; but that, on the contrary, you will apply yourfelf to virtue and learning, in fuch a manner as to become an object of envy yourfelf. Adieu.

LETTER XLIV.

DEAR BOY, Monday. CINCE, by Mr. Maittaire's care, you learn your Latin and Greek out of the best authors, I wish you would, at the same time that you construe the words, mind the sense and thoughts of those authors; which will help your invention, when you come to compose yourself, and at the same time form your taste. Taste, in its proper signification, means the taste of the palate in eating or drinking; but it is metaphorically used for the judgment one forms of any art or science. For example; fay fuch a man has a good taste in poetry, I mean that he judge well of poetry, and distinguishes rightly what is good and what bad; and finds out equally the beauties and the faults of the con position. Or if I say, that such a man has a good taste in paint ing, I mean the same thing; which is, that he is a good judged pictures; and will diftinguish not only good ones from bad ones but very good ones from others not quite fo good, but yet goo ones. Avoir le goût bon, means the same thing in French: nothing forms fo true a tafte, as the reading the antient author with attention. - Description is a beautiful part of poetry,

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much used by the best Poets; it is likewise called painting, because it represents things in so lively and strong a manner, that we think we see them as in a picture. Thus Ovid describes the palace of the Sun, or Apollo.

Regia Solis erat sublimibus alta columnis, Clara micante auro, flammasque imitante pyropo. Cujus ebur nitidum fastigia summa tenebat : Argenti bifores radiabant lumine valvæ, Materiem superabat opus : nam Mulciber illic Æquora cælarat medias cingentia terras, Terrarumque orbem, cælumque quod imminet orbi.

Afterwards he describes Phæbus himself, sitting upon his throne :

-Purpurea velatus veste sedebat In Solio Phæbus, claris lucente smaragdis. A dextra lævaque Dies, et Mensis, et Annus, Sæculaque et positæ spatiis æqualibus Horæ; Verque novum stabat, cinctum fiorente corona, Stabat nuda Æstas, et Spicea serta gerebat, Stabat et Autumnus calcatis fordidus uvis, Et glacialis Hyems, canos birsuta capillos.

Observe the invention in this description. As the sun is the great rule by which we measure time; and as it makes out the years, the months, the days, and the seasons; so Ovid has represented Phæbus upon his throne, as the principal figure, attended by the years, days, months, and seasons, which he like-wise represents as so many persons. This is properly invention, and invention is the foul of poetry. Poets have their name, upon that account, from the Greek word Hosew which fignifies, to make or invent. Adieu.

Translate these Latin verses, at your leisure, into English, and fend your translation, in a letter to my house in town. I mean English prose; for I do not expect verse from you yet.

LETTER XLV.

DEAR BOY, Friday. Mentioned, in my last, description, or painting, as one of the thining marks of characteristics of Poetry. The likeness must be strong and lively; and make us almost think, that we see the thing before our eyes. Thus the following description of Hunger, or Famine, in Ovid, is so striking, that one thinks one sees ome poor famished wretch.

-Famem lapidoso vidat in agro, Unguibus et raras vellentem dentibus herbas.

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etry, mud Hirtus erat crinis, cava lumina, pallor in ore, Labra incana situ, scabræ rubigine sauces, Dura cutis, per quam spectari viscera possent: Ossa sub incurvis extabant avida lumbis: Ventris erat pro ventre locus: pendere putares Pectus, et a spinæ tantummodo crate teneri.

Observe the propriety and significancy of the epithets. Lapidoso is the epithet to agro; because a stony ground produces very little grass. Raras is the epithet to berbas, to mark how sew and how scarce the herbs were, that Famine was tearing with her teeth and

nails. You will eafily find out the other epithets.

I will now give you an excellent piece of painting, or description, in English verse; it is in the tragedy of Phædra and Hippolytus. Phædra was the second wife of the samous Theseus, one of the first Kings of Athens; and Hippolytus was his son by his former wife. Look for the surther particulars of their story in your dictionary, under the articles Phedre and Hippolite.

So when bright Venus yielded up her charms, The blest Adonis languish'd in her arms. His idle horn on fragrant myrtles hung; His arrows scatter'd, and his bow unstrung. Obscure, in coverts, lie his dreaming hounds, And bay the fancied boar with feeble sounds. For nobler sports he quits the savage fields, And all the Hero to the Lover yields.

I have marked the epithets, that you may the better observe them. Venus is called bright, upon account of her beauty. Adonis is called blest, because Venus was in love with him: his horn is said to be idle, because he then laid it by, and made no use of it; the myrtles are called fragrant, because the myrtle is a sweet-smelling tree; moreover, the myrtle is the particular tree sacred to Venus: scattered arrows, because laid by here and there, carelessly. The bow unstrung: it was the custom to unstring the bow when they did not use it, and it was the stronger for it asterwards. Dreaming hounds: hounds that are used to hunt, often dream they are hunting; as appears by their making the same noise, only not so loud, when they sleep, as they do when they are hunting some wild beasts; therefore, the sounds are called seeble. Savage fields; so called from the roughness of field sports, in comparison to the tenderness and softness of love.

Adonis was extremely handsome, and a great sportsman; he used to employ his whole time in hunting boars and other wild beasts. Venus sell in love with him, and used frequently to come down to him: he was at last killed by a wild boar, to the great grief of Venus. Look for Adonis in your dictionary; for, though you have read his story in Ovid's Metamorphoses, I believe that excellent memory of yours wants refreshing. From hence, when

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a man is extremely handsome, he is called, by metaphor, an Adonis. Adieu.

LETTER XLVI.

DEAR BOY,

YOUR last translations were very well done; and I believe you begin to apply yourself more. This you may depend upon, that the more you apply, the easier you will find your learning, and the sooner you will have done with it. But, as I have often told you before, it is not the words only that you should mind, but the sense and beauties of the authors you read; which will furnish you with matter, and teach you to think justly upon subjects. For example; if you were to say in poetry, that it was morning; you would not barely say it was morning; that would not be poetical: but you would represent the morning under some image, or by description; as thus:

Lo! from the rosy east, her purple doors
The Morn unfolds, adorn'd with blushing slowers.
The lessen'd stars draw off and disappear,
Whose bright battalions, lastly, Lucifer
Brings up, and quits his station in the rear.

Observe, that the day always rises in the east; and therefore it is said from the rosy east: rosy is the epithet to east; because the break of day, or the Aurora, is of a reddish rosy colour. Observe too, that Lucifer is the name of that star that disappears the last in the morning; for the astronomers have given names to most of the stars. The three last lines, which have the same rhymes, are called a triplet, which is always marked as I have marked it, The original Latin is thus in Ovid:

Purpureas Aurora fores, et plena rosarum Atria. Diffugiunt stellæ, quarum agmina cogit Lucifer, et cæli statione novissimus exit.

Here is another way of faying that it is morning, as Virgil expresses it:

Et jam prima novo spargebat lumine terras Tithoni croceum linquens Aurora cubile: Jam sole insuso, jam rebus luce retectis.

Thus in English verse:

And now Aurora, harbinger of day, Rose from the faffron bed where Tithon lay, And sprinkled o'er the world with new-born light: The sun now shining, all things brought to sight.

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Look in your dictionary for the articles Aurore and Tithon, where you will find their story. Tithon was the husband of Aurora. Aurora, in poetical language, means the break of day, or the first part of the morning. Harbinger (by the way) means forerunner, or a person who is sent before hand, by another, upon a journey, to prepare things for him. The king has several harbingers, that go before him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the Morning, is called, by a metaphor, the harbinger of Day, because it foreruns the day.

I expect very good verses, of your making, by that time you are ten years old; and then you shall be called *Poeta Decennis*, which will be a very uncommon, and consequently, a very glo-

rious title. Adieu.

LETTER XLVII.

DEAR BOY, Wednesday.

IN my last I sent you two or three poetical descriptions of the Morning; I here send you some, of the other parts of the day. The Noon, or Mid-day, that is twelve o'clock, is thus described by Ovid:

Fecerat exiguas jam Sol altissimus umbras.

And in another place,

Jamque dies rerum medias contraxerat umbras, Et Sol ex æquo, metâ distabat utrâque:

Because the sun, at noon, is exactly in the middle of its course and, being then just perpendicular over our heads, makes the shadows very short; whereas, when the sun shines on either side of us, (as it does mornings and evenings) the shadows are very long; which you may observe any sun-shiny day that you please. The Evening is described thus, by Ovid:

Jam labor exiguus Phæbo restabat : equique Pulsabant pedibus spatium declivis Olympi :

Because the course of the sun, being supposed to be of one day, Phæbus (that is the sun) is here said to have little more remaining business to do; and his horses are represented as going down hill; which points out the evening; the sun in the evening, seeming to go downwards. In another place he says,

Jamque dies exactus erat, tempufque subibat, Quod tu nec tenebras, nec possis dicere lucem:

For, in the dusk of the Evening, one can neither call it day nor night. Night is described by Virgil in this manner:

Nox erat, et terras animalia fusa per omnes; Alituum, Pecudumque genus, sopor altus babebat.

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What I mean by fending and explaining these things to you, is to use you to think and reflect a little yourfelf; and not to repeat words only; like a parrot, without minding or knowing the fense and import of them. For example; when you read a defcription of any thing, compare it with your own observations; and ask yourself this question, Is this so? Have I ever observed it before? And, if you have not observed it, take the first opportunity you can of doing it. For instance; if you have not already observed, that the shadows are long in the morning and the evening, and fhort at noon, try it yourfelf, and fee whether it is true or not. When you hear of the rofy morn, consider with yourfelf why it is so called, and whether it ought to be called so or not; and observe the morning early to see if it is not of a reddish, rosy colour. When you hear of Night's spreading its fable (that is black) wings over the world, confider whether the gradual spreading of the darkness does not extend itself in the sky like black wings. In short, use yourself to think and reslect upon every thing you hear and fee: examine every thing, and fee whether it is true or not, without taking it upon trust. For example; if you should find, in any author, the blue or uzure fun, would you not immediately reflect, that could not be just; for the fun is always red? and that he who could call it nuft be either blind, or a fool. When you read historical facts, think of them within yourself, and compare them with your own notions. For example; when you read of the first Scipio, who, when he conquered Spain, took a beautiful Spanish Princess prisoner, who was foon to have been married to a Prince of that country, and returned her to her lover, not only untouched, but giving her a fortune besides; are you not struck with the virtue and generosity of that action? And can you help thinking with yourtelf, how virtuous it was in Scipio, who was a young man, unmarried, and a conqueror, to withstand the temptation of beauty; and how generous it was to give her a fortune, to make amends for the misfortunes of the war? Another reflection too, that naturally occurs upon it, is, how virtuous actions never fail to be rewarded by the commendation and applause of all posterity: for this happened above eighteen hundred years ago; is still remembered with honour; and will be so as long as letters subsist: not to mention the infinite pleasure Scipio must have felt himself, from such a virtuous and heroic action. I wish you more pleasure, of that kind, than ever man had.

LETTER XLVIII.

Bath, October the 14th, 1740.

SINCE I have recommended to you to think upon subjects, and to consider things in their various lights and circumstances, I am persuaded you have made such a progress, that I shall sometimes desire your opinion, upon difficult points, in order to form

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For instance, though I have, in general, a great form my own. veneration for the manners and customs of the ancients, yet I am in fome doubt whether the Oitracism of the Athenians was either just or prudent; and should be glad to be determined by your opinion. You know very well, that the Offracism was the method of banishing those whose distinguished virtue made them popular, and consequently (as the Athenians thought) dangerous to the public And, if fix hundred citizens of Athens gave in the name liberty. of any one Athenian, written upon an oyster-shell (from whence it is called Offracism) that man was banished Athens for ten years. On one hand, it is certain, that a free people cannot be too careful or jealous of their liberty; and it is certain too, that the love and applause of mankind will always attend a man of eminent and diffinguished virtue: and, consequently, they are more likely to give up their liberties to fuch a one, than to another of less merit. But then, on the other hand, it feems extraordinary to difcourage virtue upon any account; fince it is only by virtue that There are many any fociety can flourish, and be considerable. more arguments, on each fide of this question, which will naturally occur to you; and when you have confidered them well, I defire you will write me your opinion, whether the Ostracism was a right or wrong thing, and your reasons for being of that opinion. Let nobody help you; but give me exactly your own fentiments, and your own reasons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you have read that day; I hope too, that he makes you read aloud, distinctly, and observe the stops. Desire your Mamma to tell him so from me; and the same to Mr. Martin: for it is a shame not to read per-

fectly well.

Make my compliments to Mr. Maittaire; and take great care that he gives me a good account of you, at my return to London, or I shall be very angry with you. Adieu!

LETTER XLIX.

Bath, October the 20th, 1740.

DEAR BOY,

I HAVE often told you already, that nothing will help your invention more, and teach you to think more justly, than reading, with care and attention, the ancient Greek and Latin authors, especially the Poets; invention being the soul of poetry; that is to say, it animates and gives life to poetry, as the soul does to the body. I have often told you too, that Poets take the liberty of personifying inanimate things; that is, they describe and represent, as persons, the passions, the appetites, and many other things that have no figures nor persons belonging to them. For example; they represent Love as a little boy with wings, a bow and arrow, and a quiver. Rage and Fury they represent under the figures of three women, called the three Furies, with serpents hissing about their heads,

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heads, lighted torches in their hands, and their faces red and inflamed. The description of Envy I have already sent you, and likewise the description of Hunger and Famine, out of Ovid's Metamorphofes. I now fend you, out of the same book, the beautiful description of the House or Dwelling of Rumour, that is, common report. You will there find all the particularities of Rumour; how immediately it spreads itself every where; how it adds falsehoods to trutths; how it imposes upon the vulgar; and how credulity, error, joy, and fear, dwell with it; because credulous people believe lightly whatever they hear, and that all people in general are inclined to believe what they either wish or fear much. Pray translate these lines, at your leisure, into English, and fend them to me. Confider them yourfelf too at the fame time, and compare them with the observations you must already have made upon Rumour, or common fame. Have not you obferved, how quickly a piece of news spreads itself all over the town? how it is first whispered about, then spoken aloud? how almost every body, that repeats it, adds fomething to it? how the vulgar, that is, the ordinary people, believe it immediately? and how other people give credit to it, according as they wish it true or not? All this you will find painted in the following lines; which I desire you will weigh well. Hoc enim abs te rogo, oro, postulo, Jubeo te bene valere. flagito.

Orbe locus medio est inter terrasque, fretumque, Calestesque plagas, triplicis confinia *mundi; Unde quod est usquam, quamvis regionibus absit, Inspicitur; penetratque cavas vox omnis ad aures. Fama tenet, summâque domum sibi legit in arce: Innumerosque aditus, ac mille foramina tectis Addidit, et nullis inclusit limina portis. Nocle dieque patent. Tota est ex aure fonanti. Tota fremit: vocesque refert: iteratque quod audit. Nulla quies intus, nullaque filentia parte; Nec tamen est clamor, sed parvæ murmura vocis, Qualia de pelagi, si quis procul audiat, undis Ele solent: qualemve sonum, cum Jupiter atras Increpuit nubes, extrema tonitrua reddunt. Atria turba tenent : veniunt leve vulgus, euntque, Mistaque cum veris, passim commenta vagantur Millia rumorum; confusaque verba volutant. E quibus bi vacuas implent sermonibus auras: Hi narrata ferunt alio: mensuraque ficti Crescit. Et auditis aliquid novus adjicit auctor. Illic Credulitas, illic temerarius *Error, Vanaque Latitia est, consternatique Timores, Seditioque repens, dubioque auctore Susurri. Ipfa, quid in calo rerum, pelagoque geratur, Et tellure, videt ; totumque inquirit in orbem.

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N. B. I have underlined [printed in Italics] the epithets, and marked the substantives they belong to thus.

Full in the midst of this created space, Betwixt heav'n, earth, and skies, there stands a place, Confining on all three, with triple bound; Whence all things, tho' remote, are view'd around : And thither bring their undulating found. The palace of loud Fame, her feat of pow'r, Plac'd on the fummit of a lofty tow'r; A thousand winding entries, long and wide, Receive of fresh reports a flowing tide. A thousand crannies in the walls are made; Nor gate, nor bars, exclude the bufy trade. 'Tis built of brass, the better to diffuse The spreading founds, and multiply the news: Where echoes in repeated echoes play, A mart for ever full, and open night and day. Nor filence is within, nor voice express, But a deaf noise of sounds, that never cease. Confus'd and chiding, like the hollow roar Of tides, receding from th' infulted shore. Or like the broken thunder heard from far, When Jove at distance drives the rolling war. The courts are fill'd with a tumultuous din Of crouds, or issuing forth, or entering in: A thorough-fare of news: where some devise Things never heard, some mingle truth with lies; The troubled air with empty founds they beat, Intent to hear, and eager to repeat. Error fits brooding there, with added train Of vain credulity, and joys as vain: Suspicion, with Sedition join'd, are near, And rumours rais'd, and murmurs mix'd, and panic fear. Fame fits aloft, and fees the subject ground, And feas about, and skies above; inquiring all around. GARTH'S Ovid.

LETTER L.

DEAR BOY,

I Send you here a few more Latin roots, tho' I am not fure you will like my roots fo well as those that grow in your garden; however, if you will attend to them, they may save you a great deal of trouble. These few will naturally point out many others to your own observation; and enable you, by comparison, to find out most derived and compound words, when once you know the original root of them. You are old enough now to make observations upon what you learn; which, if you would be pleased to do, you cannot imagine how much time and trouble it would save you. Remember, you are now very near nine years old; an age at which

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which all boys ought to know a great deal, but you, particularly, a great deal more, confidering the care and pains that have been employed about you; and, if you do not answer those expectations, you will lose your character; which is the most mortifying thing that can happen, to a generous mind. Every body has ambition, of some kind or other, and is vexed when that ambition is disappointed: the difference is, that the ambition of filly people, is a filly and miltaken ambition; and the ambition of people of fense, is a right and commendable one. For instance; the ambition of a filly boy, of your age, would be to have fine clothes. and money to throw away in idle follies; which, you plainly fee, would be no proofs of merit in him, but only of folly in his parents, in dreffing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good fense places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to speak the truth, in showing good-nature, and compassion, in learning quicker, and applying himself more than other boys. These are real proofs of merit in him, and consequently proper objects of ambition; and will acquire him a folid reputation and character. This holds true in men, as well as in boys: the ambition of a filly fellow, will be to have a fine equipage, a fine house, and fine clothes; things which any body, that has much money, may have as well as he; for they are all to be bought: but the ambition of a man of fense and honour, is to be diffinguished by a character and reputation of knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart.

LETTER LI.

Such was the ambition of the Lacedemonians and the Romans, when they made the greatest figure; and such, I hope, yours will

OU know fo much more, and learn fo much better, than any boy of your age, that you fee I do not treat you like a boy, but write to you upon subjects fit for men to think and consider of. When I fend you examples of the virtues of the ancients, it is not only to inform you of those pieces of History, but to animate and excite you to follow those examples. You there see the advantages of virtue; how it is fure (fooner or later) to be rewarded, and with what praises and encomiums the virruous actions of the great men of antiquity have been perpetuated, and transmitted down to us. Julius Cæsar, though a tyrant, and guilty of that great crime of enflaving his country, had, however, fome virtues; and was diffinguished for his clemency and humanity; of which there is this remarkable instance.-Marcellus, a man of consideration in Rome, had taken part with Pompey, in the civil war between him and Cæsar, and had even acted with zeal and acrimony against Cæsar. However, after Cæsar had conquered Pompey, and was returned to Rome victorious, the Senate interceded with him in favour of

vid.

always be. Adieu.

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Marcellus; whom he not only pardoned, but took into his friend. ship. Cicero made an oration, on purpose to compliment Casar upon this act of good-nature and generosity; in which, among many other things, he tells him, that he looks upon his pardoning Marcellus as a greater action than all his victories: his words in Latin are these—Domuisti gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes: sed tamen ea vicisti, quæ et naturam et conditionem ut vinci tossent, babebant. Nulla est enim tanta vis, tanta copia, quæ non ferro ac viribus debilitari frangique posset. Verum animum vincere; iracundiam cobibere; vicioriam temperare; adversarium nobilitate, ingenio, virtute præstantem, non modò extollere jacentem, sed etiam amplisicare ejus prissinam dignitatem: bæc qui faciat, non ego eum cum summis viris comparo, sed simillimum Deo judico.

It is certain, that humanity is the particular characteristic of a great mind; little, vicious minds are full of anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies, and of bestowing marks of favour and generosity upon

those of whom they have gotten the better. Adieu!

I have underlined [printed in Italies] those words that I think you do not understand, to put you in mind to ask the meaning of them.

LETTER LII.

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MON CHER ENFANT,

70US lisez à présent la Nouvelle Historique de Don Carlos, par l'Abbé de St. Real : elle est joliment écrite, et le fond de l'histoire en est veritable. L'Abbé l'a seulement brodé un peu pour lui donner l'air de Nouvelle. A propos, je doute si vous savez ce que c'est que Nouvelle. C'est une petite histoire galante, où il entre beaucoup d'amour, et qui ne fait qu'un ou deux petits volumes. Il faut qu'il y ait une intrigue, que les deux amans trouvent bien des difficultés et des obstacles qui s'opposent à l'accomplisfement de leurs vœux: mais qu'à la fin ils les surmontent, et que le dénouement, ou la catastrophe, les laissent tous heureux. Une Nouvelle est un espece de Roman en raccourci: car un Roman est ordinairement de douze volumes, rempli de fadaises amoureuses, et d'aventures incroïables. Le sujet d'un Roman est quelquefois une histoire faite à plaisir, c'est à dire, toute inventée; et quelquefois une histoire véritable; mais ordinairement si changée et travestie, qu'on ne la reconnoit plus. Par exemple, il y a le Grand Cyrus, Clélie, Cléopatre, trois Romans célébres, ou il y entre un pen d'histoire véritable, mais si mêlée de faussetés et de folies amoureules, qu'ils servent plus à embrouiller et à corrompre l'esprit, qu'à le former ou à l'instruire. On y voit les plus grands Héros de l'antiquité, faire les amoureux transis, et débiter des fades tendresses, au fond d'un bois, à leur belle inhumaine, qui leur répond sur le même

friend.

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Une

même ton: enfin c'est une lecture très frivole, que celle des Romans, et l'on y perd tout le tems qu'on y donne. Les vieux Romans qu'on écrivoit il y a cent ou deux cents ans, comme Amadis de Gaule, Roland le Furieux, et autres, étoient farcis d'enchantemens, de magiciens, de géans, et de ces sortes de sottes impossibilités; au lieu que les Romans plus modernes, se tiennent au possible, mais pas au vraisemblable. Et je croirois tout autant que le grand Brutus, qui chassa les Tarquins de Rome, su enfermé par quelque Magicien dans un château enchanté; que je croirois, qu'il saisoit de sots vers auprès de la belle Clélie: comme on le représente dans le Roman de ce nom.

Au reste, Don Carlos, dont vous lisez la Nouvelle, étoit fils de Philippe second Roi d'Espagne, fils de l'Empereur Charlequint ou Charles cinquième. Ce Charlequint étoit, en même tems, Empereur d'Allemagne et Roi d'Espagne; il avoit aussi toute la Flandre et la plus grande partie de l'Italie. Il regna long tems; mais deux ou trois ans avant que de mourir, il abdiqua la Roïauté, et se retira, comme particulier, au couvent de St. Just, en Espagne: cédant l'Empire à son frere Ferdinand, et l'Espagne, l'Amerique, la Flandre et l'Italie, à son fils Philippe second; qui ne lui resembloit guères: car il étoit sier et cruel, même envers son fils Don Carlos qu'il sit mourir.

Don, est un titre qu'on donne en Espagne, à tout honnête homme; comme Monsieur en François, et Signor en Italien. Par exemple; si vous étiez en Espagne on vous appelleroit Don Philippe. Adieu.

TRANSLATION.

Thursday Night.

MY DEAR CHILD, JOU are now reading the Historical Novel of Don Carlos, written by the Abbé of St. Real. The foundation of it is true; the Abbé has only embellished a little, in order to give it the turn of a Novel; and it is prettily written. A propos; I am in doubt whether you know what a Novel is: it is a little gallant history, which must contain a great deal of love, and not exceed one or two small volumes. The subject must be a love affair; the lovers are to meet with many difficulties and obstacles, to oppose the accomplishment of their wishes, but at last overcome them all; and the conclusion or catastrophe must leave them happy. A Novel is a kind of abbreviation of a Romance; for a Romance generally confifts of twelve volumes, all filled with infipid love nonsense, and most incredible adventures. The subject of a Romance is fometimes a flory entirely fictitious, that is to fay, quite invented; at other times a true story, but generally so changed and altered, that one cannot know it. For example, in Grand Cyrus, Clelia, and Cleopatra, three celebrated Romances, there is some true history; but so blended with falsities, and filly love adventures, that they confuse and corrupt the mind, instead of forming forming and instructing it. The greatest Heroes of antiquity are there represented in woods and forests, whining insipid love-tales to their inhuman sair one; who answers them in the same style. In short, the reading of Romances is a most frivolous occupation, and time merely thrown away. The old Romances, written two or three hundred years ago, such as Amadis of Gaul, Orlando the Furious, and others, were stuft with enchantments, magicians, giants, and such fort of impossibilities; whereas the more modern Romances keep within the bounds of possibility, but not of probability. For I would just as soon believe, that the great Brutus, who expelled the Tarquins from Rome, was shut up by some magician in an enchanted castle, as imagine that he was making silly verses for the beautiful Clelia, as he is represented in the Romance of that name.

Don Carlos, whose name is given to the Novel you are now reading, was son to Philip II. King of Spain, who was himself son of the Emperor Charlequint, or Charles V. This Charles V. was, at the same time, Emperor of Germany and King of Spain; he was, besides, master of all Flanders, and the greatest part of Italy. He reigned long; but, two or three years before his death, he abdicated the crown, and retired, as a private man, to the convent of St. Just, in Spain. He ceded the Empire to his brother Ferdinand; and Spain, America, Flanders, and Italy, to his son Philip II. who was very unlike him, for he was proud and cruel, even towards his son, Don Carlos, whom he put to

death.

Don is a title, which is given, in Spain, to every gentleman; as Monsieur in France, and Signor in Italy. For instance; if you were in Spain, you would be called Don Philip. Adieu.

LETTER LIII.

DEAR BOY,

O U will feldom hear from me, without an admonition to think. All you learn, and all you can read, will be of little use, if you do not think and reason upon it yourself. One reads to know other people's thoughts; but if we take them upon trust, without examining and comparing them with our own, it is really living upon other people's scraps, or retailing other people's goods. To know the thoughts of others is of use, because it suggests thoughts to one's self, and helps one to form a judgment; but to repeat other people's thoughts, without considering whether they are right or wrong, is the talent only of a parrot, or at most a player.

If Night were given you as a subject to compose upon, you would do very well to look what the best authors have said upon it, in order to help your own invention; but then you must think of it afterwards yourself, and express it in your own manner, or else you would be at best but a plagiary. A plagiary is a man who steals other people's thoughts, and puts them off for

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his own. You would find, for example, the following account of Night in Virgil:

Nox erat, et placidum carpebant fessa soporem Corpora per terras; sylvæque et sæva quiérant Æquora: cum medio volvuntur sidera lapsu; Cum tacet omnis ager, pecudes pictæque volucres, Quæque lacus latè liquidos, quæque aspera dumis Rura tenent; somno positæ sub nocte silenti Lenibant curas, et corda oblita laborum.

Here you see the effects of Night; that it brings rest to men, when they are wearied with the labours of the day; that the stars move in their regular course; that flocks and birds repose themselves, and enjoy the quiet of the Night. This, upon examination, you would find to be all true; but then, upon confideration, too, you would find, that it is not all that is to be faid upon Night. and many more qualities and effects of Night would occur to you. As for instance; though Night is in general the time of quiet and repose, yet it is often the time, too, for the commission and security of crimes; such as robberies, murders, and violations; which generally feek the advantage of darkness, as favourable for the escapes of the guilty. Night, too, though it brings rest and refreshment to the innocent and virtuous, brings disquiet and horror to the guilty. The consciousness of their crimes torments them, and denies them sleep You might, from these reflections, consider what and quiet. would be the proper epithets to give to Night: as for example; if you were to represent Night in its most pleasing shape, as procuring quiet and refreshment from labour and toil, you might call it friendly Night, the filent Night, the welcome Night, the peaceful Night: but if on the contrary, you were to represent it as inviting to the commission of crimes, you would call it, the guilty Night, the conscious Night, the borrid Night; with many other epithets, that carry along with them the idea of horror and guilt: for an epithet to be proper, must always be adapted (that is, fuited) to the circumstances of the person or thing to which it is given. Thus Virgil, who generally gives Eneas the epithet of pious, because of his piety to the Gods, and his duty to his father, calls him Dux Eneas, where he represents him making love to Dido, as a properer epithet for him in that fituation; because making love becomes a General much better than a man of fingular piety.

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Amoto quæramus seria ludo.

Adieu.

You may come to me on Saturday morning, before you go to Mr. Maittaire.

LETTER LIV.

Sunday.

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DEAR BOY.

Shall not foon leave the subject of invention and thinking; which I would have you apply to, as much as your age and giddiness will permit. Use will make it every day easier to you, and age and observation will improve it. Virtue is a subject that deserves your and every man's attention; and suppose I were to bid you make some verses, or give me your thoughts in prose, upon the subject of Virtue, How would you go about it? Why you would first consider what virtue is, and then what are the effects and marks of it, both with regard to others and to one's felf. You would find, then, that Virtue confifts in doing good, and in speaking truth; that the effects of it are advantageous to all mankind, and to one's felf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in fociety; and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and fatisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us, by the violence and injustice of others, or by inevitable accidents; but Virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body; but it cannot deprive us of our Virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and fatisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly represent him with the means by which he got them. The stings of des conscience will not even let him sleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for as he knows mankind must hate him, he has reason to think they will hurt him, if they can. Whereas, if a virtuous man be ever so poor, or unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him chearful by day, and sleep found of nights: he can be alone with pleasure, and is not afraid of his own thoughts. Besides this, he is universally esteemed and respected.

for even the most wicked people themselves, cannot help admiring and respecting Virtue in others. All these, and many other advantages, you would ascribe to Virtue, if you were to compose upon that subject. A Poet says,

Ipfa quidem Virtus, fibinet pulcherrima merces.

And Claudian has the following lines upon that subject:

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Ipsa quidem Virtus pretium sibi, solaque late Fortunæ secura nitet: nec sascibus ullis Erigitur; plausuque petit clarescere vulgi. Nil opis externæ cupiens, nil indiga laudis: Divitiis animosa suis, immotaque cunctis Casibus, ex alta mortalia despicit arce.

Adieu.

LETTER LV.

DEAR BOY, Wednesday. OU behaved yourfelf so well at Mr. Boden's, last Sunday, that you justly deserve commendation: besides, you encourage me to give you some rules of politeness and good-breeding, being persuaded that you will observe them. Know then, that as learning, honour, and virtue, are absolutely necessary to gain you the esteem and admiration of mankind; politeness and good-breeding are equally necessary, to make you welcome and agreeable in conversation, and common life. Great talents. fuch as honour, virtue, learning, and parts, are above the generality of the world; who neither possess them themselves, nor judge of them rightly in others: but all people are judges of the leffer talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making fociety easy and pleasing. Good-sense must, in many cases, determine good-breeding; because, the same thing that would be civil at one time, and to one person, may be quite otherwise at another time, and to another person; but there are some general rules of good-breeding, that hold always true, and in all cases. As for example; it is always extremely rude, to answer only yes, or no, to any body, without adding, Sir, my Lord, or Madam, according to the quality of the person you speak to; as, in French; you must always say Monsieur, Milord, Madame, and Mademoiselle. I suppose you know that every married woman is, in French, Madame, and every unmarried one is Mademoiselle. It is likewise extremely rude, not to give the proper attention, and a civil answer, when people speak to you; or to go away, or be doing something else, while they are speaking to you; that convinces them that you despile them, and do not think it worth your while to hear or answer what they fay. I dare fay I need not tell you how rude it is, to take the best place in a room, or to seize immediately upon what you like at table, without offering first to help others; as if you considered nobody but yourself. On the contrary, you should should always endeavour to procure all the conveniencies you can, to the people you are with. Besides being civil, which is abtolutely necessary, the perfection of good-breeding, is, to be civil with ease, and in a gentleman-like manner. For this, you should observe the French people; who excel in it, and whose politeness seems as easy and natural as any other part of their convertation. Whereas the English are often awkward in their civilities, and when they mean to be civil, are too much ashamed to get it out. But, pray, do you remember never to be ashamed of doing what is right: you would have a great deal of reason to be ashamed, if you were not civil; but what reason can you have to be ashamed of being civil? And why not say a civil and obliging thing, as easily and as naturally, as you would al what o'clock it is? This kind of bashfulness, which is justly called, by the French, mauxaife bonte, is the diftinguishing character of an English booby; who is frightened out of his wits, when people of fashion speak to him; and, when he is to anfwer them, blushes, stammers, can hardly get out what he would fay; and becomes really ridiculous, from a groundless fear of being laughed at: whereas a real well-bred man would speak to all the Kings in the world, with as little concern, and as much ease, as he would speak to you.

Remember, then, that to be civil, and to be civil with ease (which is properly called good-breeding) is the only way to be beloved, and well received in company; that to be ill-bred, and sude, is intolerable, and the way to be kicked out of company; and that to be bashful, is to be ridiculous. As I am sure you will mind and practise all this, I expect that when you are novennis, you will not only be the best scholar, but the best-

bred boy in England of your age. Adieu.

LETTER LVI.

Philippus Chestersield
Philippo Stanhope, adhuc puerulo, sed cras e pueritia egressura.
S. D.

ANC ultimam ad te, uti ad puerum, epistolam mitto; cras enim, ni fallor, sies novennis, ita, ut abhinc mihi tecum, quasi cum adolescentulo agendum erit. Alia enim nunc ratio vitæ, et studiorum tibi suscipienda est; levitas et nuga pueriles relinquendæ tunt, animusque ad seria intendendus est. Quæ enim puerum decebant, adolescentulo dedecori estent. Quare omnibus viribus tibi enitendum est, ut te alium præbeas, et ut eruditione, moribus, et urbanitate, aliisque animi dotibus, adolescentulos ejusdem, ætatis, æque superes, ac jam puerulus puerulos tui temporis superasti. Tecum obsecto reputa, quartum tibi, erubescendum toret, si te nunc vinci patiaris, ab ii, quos adhuc vicisti. Exempli gratia: si adolescentulus Onsos teholæ Westmonasteriensis nunc alumnus, olim sodalis tuus, et povennis æque ac tu, si ille, inquam, locum tibi superiorem in

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schola merito obtineret, quid ageres, rogo? Quò tenderes? illinc enim discedendum foret, ubi cum dignitate manere non posses? Quare si tibi fama apud omnes, et gratia apud me, curæ est, sac omni studio et labore, ut adolescentulorum eruditorum facile princeps meritò dici possis. Sic te servet Pater Omnipotens, tibi detque ut omnibus ornatus excellas rebus. Addam eriam, quod Horatius Tibullo suo optat, ut:

Gratia, fama, valetudo contingat abundè; Et mundus victus, non deficiente crumena!

Kalend. Maii, 1741.

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TRANSLATION.

Philip Chesterfield

To Philip Stanhope, yet a little Boy; but to-morrow going out of Childhood.

HIS is the last letter I shall write to you as to a little boy; for, to-morrow, if I am not mistaken, you will attain your ninth year; fo that, for the future, I shall treat you as a youth. You must now commence a different course of lite, a different course of studies. No more levity: childish toys and play-things must be thrown aside, and your mind directed to seri-What was not unbecoming of a child, would be ous objects. difgraceful to a youth. Wherefore, endeavour, with all your might, to show a suitable change; and, by learning, good manners, politeness, and other accomplishments, to surpass those youths of your own age, whom hitherto you have surpassed when boys. Consider, I intreat you, how shameful it would be for you, should you let them get the better of you now. For instance; should Onslow, now a Westminster scholar, heretofore your companion, and a youth of nine years old, as you are; should he, I say, deservedly obtain a place in school above you, what would you do? where would you run to hide yourfelf? You would certainly be glad to quit a place where you could not remain with honour. If, therefore, you have any regard for your own reputation, and a desire to please me, see that, by unremitting attention and labour, you may, with justice, be styled the bead of your class. So may the Almighty preserve you, and beltow upon you his choicest blessings. I shall add, what Horace wishes for his Tibullus:

> Gratia, fama, valetudo contingat abunde; Et mundus vielus, non deficiente crumena!

Kalends of May, 1741.

LETT ER LVII.

Bruffels, May the Foth, 1741.

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DEAR BOY,

Believe we are yet well enough together for you to be glad to hear of my fafe arrival on this fide of the water, which I crossed in four hours time from Dover to Calais. By the way, Calais was the last town that the English kept in France, after it was conquered by Henry V; and it was yielded up to France in the reign of the popish Queen Mary, daughter to Henry VIII. From Calais I went to Dunkirk, which belonged formerly to the Spaniards, and was taken by Oliver Cromwell; but afterwards shamefully fold to France, by King Charles II. From Dunkirk I went to Lifle, which is a very great, rich, and strong town, belonging to France, and the chief town of French Flanders. From Lifle I came to Ghent, which is the capital of that part of Flanders that belongs to the Queen of Hungary, as heirefs of the house of Austria. It is a very large town, but neither rich nor strong. The Emperor Charles V. was born there, and his statue is upon a pillar in the middle of a great square. From Lifle, I came here to Bruffels, which is the chief town of Brabant, and a very fine one. Here the best camlets are made, and most of the fine laces that you see worn in England may follow me through this journey upon your map; till you take it, some time hence in reality.

I expect you to make prodigious improvements in your learning by the time I fee you again; for now that you are past nine years old, you have no time to lofe; and I wait with impatience for a good account of you from Mr. Maittaire: I dare not buy any thing for you till then, for fear I should be obliged to keep it myfelf. But if I should have a very good account, there shall be very good rewards brought over. Adieu!

Make my compliments to your Mamma; and, when you write

to me, fend your letters to my house in town.

TTER LVIII.

A Aix-la-Chapelle, 8 Juin, N. S.

MON CHER ENFAN'T,

TE voici à Aix-la-Chapelle depuis quatre jours, d'où je prends la liberté de vous affurer de mes respects; no doutant pas que vous n'aiez la bonté de me pardonner si je vous importune trop fouvent par mes lettres. Je sais combien votre tems est précieux, et que vous l'emploiez si utilement que je me ferois conscience d'interrompre le cours de vos études, que vous poursuivez, sans doute, avec tant de succès et d'attention. Mais raillerie apart, j'espere que vous apprenez comme il faut, et que Morsseur Maittaire est très content de vous, car autrement je vous assure que je serai très mécontent.

A propos

A propos d'apprendre; je vous dirai, que j'ai vu à Bruxelles un petit garçon à peu près de votre age, le fils du Comte de l'Annoy, qui favoit le Latin parfaitement bien, jouoit la comédie, et déclamoit la tragédie Françoise dans la derniere persec-Mais c'est qu'il s'appliquoit, et retenoit ce qu'il avoit une fois appris. De plus il étoit très poli; et dans une compagnie nombreuse, qu'il ne connoissoit pas, il n'étoit point du tout deconcerté, mais parloit et répondoit à un chacun, avec manières et aisance.

Cette ville ici est assez grande, mais assez mauvaise, elle s'appelle en Latin Aquifgranum, c'est la premiere ville Imperiale et libre de tout l'Empire, c'est à dire, qu'elle est gouvernée par ses propres Magistrats, qu'elle choisit elle même, et qu'elle a ses droits aux quels l'Empereur ne peut pas donner atteinte. Charlemagne y fut couronné Empereur l'an 800, et l'on montre encore ici, dans l'eglise cacthédrale, la couronne dont il fut couronné. Elle n'est d'ailleurs fameuse que par ses eaux minérales, qui y attirent beaucoup de monde : elles font fort chaudes

et fort légoutantes, sentant comme les œus pourris.

Les villes Impériales ont voix à la Diéte de l'Empire, qui se tient à Ratisbonne, c'est à dire, à l'Assemblée de l'Empire : c'est là où les Electeurs, les Princes, et les villes Imperiales envoient leurs Députés pour régler les affaires de l'Empire, conjointement avec l'Empereur; comme notre Parlement fait en Angleterre. De forte, que vous voiez, que l'Empire d'Allemagne est un Etat libre, dans lequel aucune loi ne peut être faite fans le consentement de l'Empereur, des Electeurs, des Princes Souverains, et des villes Impériales. Il est bon que vous sachiez les différentes formes de gouvernement, des différens pais de l'Europe; et quand vous lifez leurs histoires faites y une attention particuliere. Adieu pour cette fois.

RANSLAT 1 0 N.

Aix-la-Chapelle, June the 8th, N. S.

MY DEAR CHILD,

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> T is now four days fince I arrived here, at Aix-la-Chapelle; from whence I take the liberty of affuring you of my rcspects; not doubting but you will be so good to forgive me, if I importune you too often with my letters. I know your time is valuable; and am ferfible, that it would be a pity to interrupt the course of your studies, which I do not question but you purfue with great fuccess and attention. However, setting aside all raillery, I hope you learn as you ought; and that Mr. Maittaire is fatisfied; otherwise, I can affure you, that I shall be very much diffatisfied.

> A propos of learning; I must tell you, that I have seen, at Bruffels, a little boy, of about your age; he is son to Comte de l'Annoy: he knows Latin perfectly; he plays in comedy; and declaims in French tragedy most exquistely well: but this is

hecause he applies, and retains whatever he has once learned. Befides all this, he is very polite; and in the midst of a numerous company, whom he did not know, he was not in the least disconcerted; but spoke, and answered each person, with good

manners and with eafe.

This town is large, but rather ugly; it is called in Latin Aquifgranum. It is the first Imperial and free city of the Empire; and as such, has the privilege of chusing its own Magistrates; is governed by them; and is in possession of other rights, that cannot be instringed by the Emperor. In the year 800, Charlemagne was here crowned Emperor; and the crown, used in that ceremony, is still shown in the cathedral of this place. It is not famous for any thing but its mineral waters; which occasion a great resort of people: they are very heating, and disagreeable to

the tafte, having the favour of rotten eggs.

The Imperial towns have a voice at the Diet of the Empire, that is held at Ratisbon; which is the Assembly of the Empire: thither the Electors, Princes, and Imperial towns, send their Deputies, to settle the affairs of the Empire, jointly with the Emperor; as our Parliament does in England. By this you may see that the Empire of Germany is a free State; in which no law can be made without the consent of the Emperor, the Electors, the Sovereign Princes, and the Imperial towns. You ought to know the different forms of government of the different countries in Europe; and, when you read the histories of them, bestow a particular attention upon that circumstance. Adieu, for this time.

LETTER LIX.

Spa, the 25th July, N. S. 1741.

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DEAR BOY,

Have often told you in my former letters (and it is most certainly true) that the firstest and most scrupulous honour, and virtue, can alone make you esteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them: but that the possession of lesser talents was most absolutely necessary, towards making you liked, beloved, and fought after in private life. Of these lesser talents, good-breeding is the principal and most necessary one, not only as it is very important in itself; but as it adds great lustre to the more solid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; so that this letter shall be upon the next necessary qualification to it, which is a genteel, eafy manner, and carriage, wholly free from those odd tricks, ill habits, and aukwardnesses, which even many worthy and sensible people have in their behaviour. However trifling a genteel manner may found, it is of very great consequence towards pleasing in private life, especially the women; which, one time or other, you will think worth pleasing; and I have known many a man, from

from his aukwandness, give people such a dislike of him at first, that ail his merit could not get the better of it afterwards. Whereas a genteel manner prepossesses people in your favour, bends them towards you, and makes them wish to like you. Aukwardnels can proceed but from two causes; either from not having kept good company, or from not having attended to it. for your keeping good company, I will take care of that; do you take care to observe their ways and manners, and to form your own upon them. Attention is absolutely necessary for this, as indeed it is for every thing elfe; and a man without attention is not fit to live in the world. When an awkward tellow first comes into a room, it is highly probable, that his fword gets between his legs, and throws him down, or makes him stumble, at least; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he foon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a fecond time; fo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the faucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness dittinguishes itfelf particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but in his vain efforts to cut through the bone, scatters the fauce in every body's face. He generally daubs himself with foup and greafe, though his napkin is commonly stuck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glafs, and befprinkles the company. Befides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his fingers in his nofe, or blowing it and looking afterwards in his handkerchief, so as to make the company fick. His hands are troublesome to him, when he has not tomething in them, and he does not know where to put them; but they are in perpetual motion between his bosom and his breeches: he does not wear his clothes, and, in short, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly difagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to

From this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, and who have seen the world, will make it

habitual and familiar to you.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many

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proofs of having kept bad and low company. For example; if, intlead of faying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and fay, that what is one man's meat is another man's poison; or else, every one as they like, as the good man faid when he kissed his cow; every body would be persuaded that you had never kept company

with any body above footmen and housemaids.

Attention will do all this; and without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madnefs. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thought less and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it.

Adieu! Direct your next to me, chez Monsieur Chabert, Banquier, à Paris; and take care that I find the improvements I ex-

pect, at my return.

LETTER LX.

Spa, August the 6th, 1741.

DEAR BOY,

I AM very well pleased with the several performances you sent me, and still more so with Mr Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. Loudari a laudate vire, was always a commendable ambition; encourage that ambition, and continue to deserve the praises of the praise-worthy. While you do so, you shall have whatever you will from me; and when you cease to do so, you shall have nothing.

I am glad you have begun to compose a little; it will give you an habit of thinking upon subjects, which is at least as necessary as reading them: therefore pray send me your thoughts upon this

fubject.

" Non fibi, sed toti genitum se credere mundo."

It is a part of Cato's character in Lucan; who fays, that Cato did not think himself born for himself only, but for all mankind. Let me know, then, whether you think that a man is born only for his own pleasure and advantage, or whether he is not obliged to contribute to the good of the society in which he lives, and of all mankind in general. This is certain, that every man receives advantages from society, which he could not have, if he were the only

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men that you only man in the world: therefore, is he not, in fome measure, in debt to society? and is he not obliged to do for others what they do for him? You may do this in English or Latin, which you please; for it is the thinking part, and not the language, that I mind in this case.

I warned you, in my last, against those disagreeable tricks and awkwardnesses, which many people contract when they are young, by the negligence of their parents, and cannot get quir of them when they are old; fuch as odd motions, thrange posiures, and ungenteel carriage. But there is likewife an awkwardness of the mind, that ought to be, and with care may be avoided: as for inflance; to mistake or torget names; to speak of Mr. What-d'yecall-him, or Mrs. Thingum, or How-d'ye-call-her, is exceffively awkward and ordinary. To call people by improper titles and appellations is fo too; as my Lord, for Sir; and Sir, for my Lord. To begin a flory or narration, when you are not perfect in it, and cannot go through with it; but are forced, possibly, to fay, in the middle of it, " I have forgot the rest," is very unpleasant One must be extremely exact, clear, and perspiand bungling. cuous in every thing one fays, otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast, and fputter, that they are not to be understood neither; some always speak as loud as if they were talking to deaf people; and others so low, that no one can hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are the diffinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceffary it is to mind all these little things; for I have seen many people, with great talents, ill received, for want of having these talents too; and others well received, only from their little talents, and who had no great ones. Adieu.

LETTER LXI.

DEAR BOY,

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SINCE my last, I have changed considerably for the better:

Some the desarts of Spa to the pleasures of Paris; which, when you come here, you will be better able to enjoy than I am. It is a most magnificent town, not near so big as London, but much finer; the houses being much larger, and all built of stone. It was not only much enlarged, but embellished, by the magnificence of the last King, Lewis XIV; and a prodigious number of expensive buildings, and useful and charitable foundations, such as libraries. hospitals, schools, &c. will long remain the monuments of the magnificence, humanity, and good government of that Prince. The people here are well-bred, just as I would have you be; they are not awkwardly bashful, and ashamed, like the

English; but easily civil without ceremony. Though they are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do to too, now, and that my highest expectations of your improvement will be more than answered, at my return; for I expect to find you construe both Greek and Latin, and likewise translate into those languages pretty readily; and also to make verses in them both, with some little invention of your own. All this may be, if you please, and I am perfuaded you would not have me disappointed. As to a genius for Poetry, I own, if nature has not given it you, you cannot have it; for it is a true maxim, that Poeta nafcitur, non fit: but then, that is only as to the invention, and imagination, of a Poet; for every body can, by application, make themselves masters of the mechanical part of poetry; which confifts in the numbers, rhymes, measure, and harmony of verse. Ovid was born with such a genius for poetry, that he says, he could not help thinking in verse, whether he would or not; and that very often he spoke verses without intending it. It is much otherwise with oratory; and the maxim there is Orator fit: for it is certain, that by fludy and application, every man can make himself a pretty good Orator; eloquence depending upon observation and care. Every man, if he pleases, may chuse good words instead of bad ones, may speak properly instead of improperly, may be clear and perspicuous in his recitals, instead of dark and muddy; he may have grace instead of awkwardness in his motions and gestures; and, in short, may be a very agreeable, instead of a very disagreeable speaker, if he will take care and pains. And furely it is very well worth while to take a great deal of pains, to excel other men, in that particular article in which they excel beafts.

Demosthenes, the celebrated Greek Orator, thought it so absolutely necessary to speak well, that, though he naturally stuttered and had weak lungs, he resolved, by application and care, to get the better of those disadvantages. Accordingly, he cured his stammering, by putting small pebbles into his mouth; and strengthened his lungs gradually, by using himself every day to speak aloud and distinctly for a considerable time. He likewise went often to the sea shore, in stormy weather, when the sea made most noise, and there spoke as loud as he could, in order to use himself to the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By such care, joined to the constant study of best authors, he became at last the greatest Orator of his own or any other age or country, though he was born without any one natural talent for it. Adieu! Copy Demosthenes.

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LETTER LXII.

Lyons, September the 1st, N.S. 1741.

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Adieu!

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Have received your Polyglot letter, with which I am very well pleased; and for which, it is reasonable, you should be very well rewarded. I am glad to see invention and languages go together; for the latter signify very little, without the former; but, well joined, they are very useful. Language is only to express thoughts; and it a man is heedless, and does not give himself time to think, his words will be very frivolous and filly.

I left Paris five days ago; and, that you may trace me, if you please, upon your map, I came here through Dijon, the capital of Burgundy: I shall go from hence to Vienne, the second city in Dauphine (for Grenoble is the capital) and from thence, down the Rhône, to Avignon, the chief town of the Comté Venaissin, which belongs to the Pope; then to Aix, the principal town of Provence; then to Marteilles; then to Nîmes and Montpellier; and then back again. This is a very great and rich town, situated upon two fine rivers that join here, the Rhône and the Saône. Here is the great manufacture of gold, silver, and silk stuffs, which supplies almost all Europe. It was famous in the time of the Romans, and is called, in Latin, Lugdunum.

My rambling makes me both a less frequent, and a shorter correspondent, than otherwise I should be; but I am persuaded, that you are now so sensible how necessary it is to learn, and apply yourself, that you want no spur nor admonition to it. Go on, then, with diligence, to improve in learning, and, above all, in virtue and honour; and you will make both me and yourself

happy. Adieu.

LETTER LXIII.

Marseilles, September the 22d, N. S. 1741.

DEAR BOY,

YOU find this letter dated from Marseilles, a sea-port town in the Mediterranean sea. It has been famous and considerable, for these two thousand years at least, upon account of its trade and situation. It is called Mossilia in Latin, and distinguished ittelf, in favour of the Roman liberty, against Julius Cefar. It was here, too, that, Milo was banished, for killing Clodius. You will find the particulars of these facts, if you look into your Dictionary for the articles Marfeilles and Milon. It is now a very large and fine town, extremely rich from its commerce; it is built in a semi-circle round the port, which is always full of merchant ships of all nations. Here the King of France keeps his gallies, which are very long ships rowed by oars, some of forty, some of fifty, and threescore oars. The people who row them are called galley flaves; and are, either prisoners taken from the Turks, on the coasts of Africa, or criminals, who, for various

crimes

crimes committed in France, are condemned to row in these gallies, either for life, or for a certain number of years. They are chained by the legs, with great iron chains, two and two

together.

The prospect, for two leagues round this place, is the most pleasing that can be imagined; consisting of high hills, covered with vineyards, olive-trees, fig-trees, and almond trees; with above six thousand little country houses interspersed, which they call here des Bastides.

Within about ten leagues of this place, as you will find in the map, is Toulon, another fea-port town upon the Mediterranean, not near so big as this, but much stronger; there most of the French men of war are built and kept, and likewise most of the naval stores, such as ropes, anchors, fails, masts, and whatever

belongs to shipping.

If you look into your Geographical Dictionary for Provence, you will find the history of this country, which is worth your reading; and when you are looking in your Dictionary, look for Dau bine too, which is the next province to this; and there you will find, when Dauphine was united to the Crown of France, upon condition that the King of France's eldest fon should always be called le Dauphin. You should, in truth, omit no one opportunity of informing yourself of Modern History and Geography; which are the common subjects of all conversation, and, consequently, it is a shame to be ignorant of them.

Since you have begun composition, I send you here another subject to compose a few lines upon.

" Nil conscire sibi, nullaque pallescere culça."

Whoever observes that rule, will always be very happy: may you do it! Adieu.

LETTER LXIV.

La France.

A France est, à tout prendre, le plus beau païs de l'Europe; car il est très grand, très riche, et très sertile; le climat est admirable, et il n'y sait jamais trop chaud, comme en Italie, et en Espagne; ny trop froid, comme en Suede et en Dannemarc. Ce Roïaume est borné au Nord par la mer, qui s'appelle le Manche; au Sud par la mer Mediterranée. La France n'est séparée de l'Italie que par les Alpes, qui sont de grandes montagnes couvertes de neige, la plus grande partie de l'année; et les monts Pyrénées, qui sont encore de grandes montagnes, la séparent de l'Espagne. Elle est partagée en douze Gouvernemens ou Provinces, qui sont;

La Picardie, La Normandie, L'Isle de France,

La Champagne,

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TO HIS SON.

La Champagne,
La Bretagne,
L'Orléannois,
La Bourgogne,
Le Lyonnois,
La Guienne, ou la Gascogne,
Le Languedoc,
Le Dauphiné,
La Provence.

Les François en général ont beaucoup d'esprit, et sont très agréables, parcequ'ils ont en même tems de la vivacité, jointe à beaucoup de politesse. A la verité, ils sont quelquesois un peu étourdis, mais c'est une étourderie brillante: ils sont aussi très braves. Le gouvernement de la France, est une Monarchie absolue ou despotique; c'est à dire, que le Roi y sait tout ce qu'il veut, de sorte que le peuple est esclave.

Priez votre Maman de vous montrer ces douze provinces, sur la carte, et nous parlerons une autre fois des villes de la France,

qu'elle vous montrera après.

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La Picardie.

La Picardie est la province la plus septentrionale de la France; c'est un païs ouvert, qui ne produit presque que des bleds. Sa capitale est Amiens. Il y a encore Abbeville ville considérable, à cause de la manusacture de draps, qui y est établie : et Calais, assez bonne ville et port de mer. Quand on va d'ici en France, c'est là où l'on débarque.

La Normandie.

La Normandie est jointe à la Piçardie; ses plus grandes villes sont Rouën, et Caën. Il y croit une infinité de pommes, dont ils sont du cidre. Car pour du vin, on n'y en fait gueres, non plus qu'en Picardie: parce qu'étant trop au Nord, les raisins ne deviennent pas assez murs. Les Normans sont sameux pour les procès, et la chicane, ils ne répondent jamais directement à ce qu'on leur demande; de sorte qu'il est passé en proverbe, quand un homme ne répond pas directement, de dire qu'il répond en Normand.

L'Isle de France.

Paris, la capitale de tout le Roïaume, est dans l'Isle de France; elle est située sur la Seine, petite riviere, et même bourbeuse. C'est une grande ville, mais pas à beaucoup près si grande que Londres.

La Champagne.

Rheims est la principale ville de la Champagne, et c'est dans cette ville que les Rois de France sont couronnés. Cette province sournit le meilleur vin du Rosaume; le vin de Champagne.

La Bretagne.

La Bretagne est partagée en haute et basse. Dans la haute se trouve la ville de Nantes, où l'on fait la meilleure eau de vie;

et la ville de St. Malo, qui est un bon port de mer. Dans la basse Bretagne, on parle un langage qui ressemble plus à nôtre Gallois, qu'au François

L'Orléannois.

Il y a dans l'Orléannois plusieurs grandes et belles villes. Orléans, fameuse, à cause de Jeanne d'Arc qu'on appelloit, la Pucelle d'Orléans, et qui chassa les Anglois de la France. Il y a encore la ville de Blois, dont la situation est charmante, et où l'on parle le plus pur François. Il y a aussi la ville de Tours, où se trouve une manusacture de tassetas épais appelles Gros de Tours.

La Bourgogne.

Dijon est la ville capitale de cette province. Le vin de Bour-

gogne est un des meilleurs vins de France.

Le Lyonnois.

Lyon en est la capitale, c'est une très grande et belle ville; elle est aussi très riche à cause de la manusacture d'étosses de soïe, d'or et d'argent qui y est établie, et qui en sournit presque toute l'Europe. Vôtre belle veste d'argent vient de là

La Guienne, ou la Gascogne.

La Guienne contient plusieurs villes très considérables, comme Bourdeaux, ville très grande et très riche. La plupart du vin qu'on boit à Londres qu'on appelle en Anglois, Claret, vient de là. On y fait grande et bonne chere, les ortolans et les perdrix rouges y abondent. Il y a la ville de Perigueux où l'on fait des pâtés délicieux, de perdrix rouges, et de trusses. Celle de Bayonne, d'où l'on tire des jambons excellens.

Les Gascons sont les gens les plus viss de toute la France; mais un peu menteurs et fansarons, se vantant beaucoup de leur esprit et de leur courage : de sorte qu'on dit d'un homme qui se vante et

qui est présomptueux, C'est un Gascon.

Le Languedoc.

Le Languedoc est la province la plus méridionale de la France, et par conséquent celle où il fait le plus chaud. Elle renserme grand nombre de beiles villes, entre autres Narbonne, sameuse par l'excellent miel qu'on y recueille; Nîmes célébre à cause d'un ancien amphithéatre Romain, qui y subsiste encore; Montpellier, dont l'air est si pur, et le climat si beau, qu'on y envoïe souvent les malades d'ici pour etre guéris.

Le Dauphiné.

Grenoble en est la ville capitale. Le fils ainé du Roy de France, qui s'appelle toujours le Dauphin, prend ce titre de cette province.

La Provence.

La Provence est un très beau païs et très fertile, on y fait la meilleure huile, et elle en fournit à tous les autres païs. La campagne est remplie d'orangers, de citronniers, et d'oliviers. La capitale s'appelle Aix. Il y a aussi Marseille, très grande et très belle ville, et port célébre de la mer Mediterranée; c'est là où l'on tient

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Pr

tient les galéres du Roi de France : les galéres sont de grands vaisfeaux à rames; et les rameurs sont des gens condamnés pour quelque crime, à y ramer.

TRANSLATION.

France.

RANCE, take it for all in all, is the finest country in Europe; for it is very large, very rich, and very fertile : the climate is admirable; and never either too hot, as in Italy and in Spain; nor too cold, as in Sweden and in Denmark. Towards the North, it is bounded by the Channel, and, towards the South, by the Mediterranean fea: it is separated from Italy by the Alps; which are high mountains, covered with fnow the greatest part of the year: and divided from Spain by the Pyrenean mountains: which are also very high. France is divided into twelve Governments or Provinces, which are;

Picardy, Normandy, The Isle of France, Champagne, Brittany, Orléannois, Burgundy, Lyonnois, Guienne, or Gascony, Languedoc, Dauphiné, Provence.

The French are generally very fensible and agreeable, with a great deal of vivacity and politeness. It is true, they are sometimes rather volatile; but it is a brilliant fort of volatility: they are very brave. The government of France is an absolute monarchy, or rather despotism; that is to say, the King does whatever he pleases, and the people are absolutely slaves.

Defire your Mamma to show you the twelve provinces upon the Another time we will talk of the towns of France, which

the will show you afterwards.

Picardy.

Picardy is the most northern province of all France. It is an open country, and produces hardly any thing but corn. Abbeville is another town in that procapital town is Amiens. vince, confiderable for the manufactory of woollen cloths effablished there. Calais is also another good town, and a sea-port: there we usually land, in our passage from hence to France.

Normandy.

Normandy joins Picardy; its largest towns are Rouen and This province produces vast quantities of apples, with which they make cyder. As for wine, there, as well as in Picardy, they make but little; because, being so far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-fuits. If they are asked a question, they never return

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a direct answer; so that, when a man gives an evasive answer, it is become a proverb to say, He answers like a Norman.

The Isle of France.

Paris, the capital of the whole kingdom, is in the Isle of France; is situation is upon the Seine; a small, and even a muddy river. It is a large town, but not by a great deal so big as London.

Champagne.

Rheims is the principal town of Champagne. In that town the Kings of France are crowned. This province produces the best wine in France; Champaign.

Brittany.

Brittany is divided into high and low. In High Brittany is the town of Nantz, where the best brandy is made. Here is also St. Malo, a very good sea-port. In Lower Brittany they speak a kind of language, which has less simulatude to French, than it has to Welsh.

Oileannois.

Orléannois contains feveral great and fine towns. Orléans rendered famous by Joan of Arc, commonly called the Maid of Orléans, who drove the English out of France; Blois, the situation of which is charming, and where the best French is spoken; Tours, that contains a manufactory of thick lutestring, called gros de Tours.

Burgundy.

Dijon is the capital of this province: the wine, called Burgundy, is one of the best wines in France.

Lyonnois.

Lyons is the capital; it is a very large fine town, and extremely rich, on account of the manufactures established here, of silks, and gold and silver stuffs, with which it supplies almost all Europe. Your fine silver waistcoat comes from thence.

Guienne or Gascony.

There are many considerable towns in Guienne; as the town of Bourdeaux, which is very large and rich. Most of the wine drank at London, and called in English claret, comes from thence. It is an excellent place for good eating: you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious pasties of red partridge and trustes: Bayonne, from whence come excellent hams. The Gascons are the most lively people of France, but rather inclined to lying and boasting; particularly upon the articles of sense and courage: so that it is said of a man who boasts, and is presumptuous, He is a Gascon.

Languedoc.

Languedoc is the most southern province of France; and confequently the warmest. It contains a great number of fine towns; among others, Narbonne, famous for its excellent honey; and Nîmes, celebrated on account of the ancient Roman amphitheatre.

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bea Bra atre, which is still to be seen. In this province is also situated the town of Montpellier, the air of which is so pure, and the climate so sine, that sick people, even from hence, are often sent thither for the recovery of their health.

Grenoble, is the capital town. The King of France's eldest fon, who is always called the Dauphin, takes his title from this province.

Provence.

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Provence is a very fine province, and extremely fertile. It produces the best oil, with which it supplies other countries. The fields are sull of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewise, the town of Marseilles, a large and fine city, and celebrated sea port, situated upon the Mediterranean: here the King of France's galleys are kept. Galleys are large ships with oars; and those who row, people condemned to it, as a punishment for some crime.

LETTER LXV.

L'Allemagne.

L'Empereur est le Chef, mais non pas le Maître de l'Empire; car il y peut faire très peu de choses sans le consentement des Electeurs, des Princes, et des Villes libres, quiforment, ce qu'on appelle, la Diéte de l'Empire: qui s'afsemble dans la Ville de Ratisbonne.

Il y a neuf Electeurs, qui sont,

Maïence,
Treves,
Cologne,
Bohême,
L'Electeur de { Baviere,
Saxe,
Brandebourg,
Palatin,
Hannovre.

Les Electeurs sont ceux qui élisent l'Empereur; car l'Empire n'est pas héréditaire, c'est à dire, le fils ne succéde pas au pere; mais quand un Empereur meurt, ces neuf Electeurs s'assemblent et en choisissent un autre. Les Electeurs sont Scuverains chez eux. Ceux de Maïence, de Treves, et de Cologne sont Ecclesiastiques, et Archevêques. L'Electeur de Bohême est Roi de Bohême: sa ville capitale est Prague. La capitale de l'Electeur de Baviere, est Munich. L'Electeur de Saxe est le plus considerable de tous les Electeurs, et son Electorat le plus beau; Dresde sa capitale est une très belle ville. L'Electeur de Brandebourg est, aussi, Roi de Prusse, et il a une grande étendue

de païs: la capitale de Brandebourg est Berlin. Les deux villes les plus considérables de l'Electeur Palatin sont Manheim et Dusseldorp. L'Electeur d'Hannovre est aussi Roi d'Angleterre; la ville capitale d'Hannovre est Hannovre; misérable capitale d'un misérable païs.

Outre les Electeurs, il y a des Princes souverains affez confidérables, comme le Landgrave de Hesse Cassel, le Duc de Wir.

temberg, &c.

La suite de cette description geographique de l'Allemagne, et le commencement de celle de l'Asie, sont malherreusement perdues.

TRANSLATION.

Germany.

GERMANY is a country of vast extent: the southern parts are not unpleasant; the northern exceeding bad and defart. It is divided into ten districts, which are called the Ten Circles of the Empire. The Emperor is Head, but not master of the Empire; for he can do but little without the consent of the Elector, Princes, and Imperial free Towns; which, all together, form, what is called the Diet of the Empire, that assembles in the town of Ratisbon.

There are nine Electors; which are,

The Electors of Saxony,
Brandenburg,
Palatine,
Hanover

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* Ceci est une méprise de l'Auteur; le Païs de Hannovre de passablement bon, assez agréable, et sertile.

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These nine elect the Emperor; for the Empire is not hereditary; that is to fay, the fon does not succeed his father; but, when an Emperor dies, those nine Electors affemble, and chuse another. The Electors are fovereign Princes: those of Mentz, Triers, and Cologne, are Ecclefiaftics, being Archbishops. Elector of Bohemia is King of Bohemia, and his capital town Prague. The Elector of Bavaria's capital is Munich. The Elector of Saxony is the most considerable of all the Electors, and his Electorate the finest: Dresden is the capital, and a beautiful town. The Elector of Brandenbourg is also King of Prussia, and mafter of a great extent of country; the capital town of Brandenburg is Berlin. The two most considerable towns belonging to the Elector Palatine, are Manheim and Dusseldorp. Elector of Hanover, is also King of England; the capital town of that Electorate is Hanover, a miserable capital of a miserable country *.

Besides the Electors, there are other sovereign Princes, and powerful ones, as the Landgrave of Hesse Cassel, the Duke of

Wirtemberg, &c.

The rest of this geographical description of Germany, and the beginning of that of Asia, are unfortunately lost.

LETTER LXVI.

Afia.

La Perse, qui fait aussi une partie de l'Asie, est un très grand Empire; dont la ville capitale s'appelle Ispahan. L'Empereur

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^{*} His Lordship is mistaken with regard to the country of Hanover, which is tolerably good, rather pleasant, and not unfruitful.

d'aujourdhui est Thamas Kouli Kan; qui de particulier, qu'il étoit, s'est élevé à l'Empire par son adresse et par son coutage

L'Empire du Grand Mogol, ou l'Indostan, se joint à la Perse; c'est un très vaste et très riche païs, avec lequel nous saisons un grand commerce. La ville capitale est Agra: il y a dans cet Empire, deux rivieres sameuses, même dans l'antiquité, savoir l'Inde, et le Gange.

La Chine est un vaste Empire, qui fait encore partie de l'Asse. Elle a deux villes capitales; l'une au nord, nommée Pékin, l'autre au sud, qui s'appelle Nankin. La Tartarie, qui est aussi un pais immense, appartient à la Chine: il n'y a pas cent ans que les Tar-

tares firent la conquéte de la Chine.

Les isles Asiatiques sont en grand nombre: mais les plus considérables sont celles du Japon, qui sont très riches.

Afia.

TRANSLATION.

Persia is also a part of Asia, and a very great Empire: the copital city is Ispahan; the present Emperor's name, Thamas Kouli Kan: he, from a private station, raised himself to the Empire by his skill and courage.

The Empire of the Great Mogul, otherwise called Indostan, in contiguous to Persia. It is a very great, and extremely rich country, with which we carry on a considerable trade. The capital city is Agra. Here are also two rivers, famous in antiquity; the

Indus and the Ganges.

China, a valt Empire, is another part of Asia: it has two crepital towns; one in the northern parts, called Peking; the other towards the south, called Nanking. Tartary, which is an immense country, belongs to China. The Tartars conquered China, not an hundred years ago.

The Afiatic islands are very numerous; the most considerable

are those of Japan, which are extremely rich.

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LETTER LXVII.

MON CHER ENFANT,

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LET.

tage Perfe;

OMME dans la description, que je vous envoie, de l'Italie*, j'ai fait mention du Pape, je crois que vous serez bien aise de favoir, ce que c'est ce Pape. Le Pape donc est un vieux fourbe, qui se dit le Vicaire de Jesus Christ, c'est à dire, la personne qui represente Jetus Christ sur la terre, et qui a le pouvoir de sauver ou de damner les gens. En vertu de ce prétendu pouvoir, il accorde des Indulgences, c'est à dire des, pardons pour les pechés; ou bien il lance des Excommunications, c'est à dire, qu'il envoie les gens au Diable Les Catholiques, autrement appellé les Papistes, sont assez fous pour croire tout cela; ils croient de plus que le Pape est infaillible: c'est à dire, qu'il ne peut pas se tromper, et que tout ce qu'il dit est vrai, et tout ce qu'il fait, est bien. Autre sottise: Le Pape prétend être le premier Prince de la Chrétienté, et prend le pas sur tous les Rois; mais les Rois Protestans ne lui accordent pas cela.

C'est le Pape qui fait les Cardinaux, leur nombre est de soixante et douze, ils sont au dessus des Evêques, et des Archevêques. On donne à un Cardinal le titre de vôtre Eminence, et au Pape celui de vôtre Sainteté. Quand le Pape meurt, les Cardinaux s'affemblent, pour en élire un autre ; cette assemblée s'appelle le Conclave. Lorsqu'on est présenté au Pape, on lui baise le pied, et non pas la main, comme aux autres Princes. Les loix que le Pape fait. s'appellent les Bulles du Pape. Le palais où le Pape demeure à Rome, s'appelle le Vatican, et contient la plus belle bibliotheque

Le Pape n'est réellement que l'Evêque de Rome; mais la folie et la superstition d'un côte, l'ambition et l'artifice du Clergé, de l'autre, l'ont fait ce qu'il est; c'est à dire, un Prince considérable, et le Chef de l'Eglise Catholique.

Nous autres Protestans, ne sommes pas assez simples pour croire toutes ces sottiles. Nous croions, at avec raison, qu'il n'y a que Dieu seul qui soit infaillible, et qui puisse nous rendre heureux ou

malheureux.

Adieu! Divertissez vous, et soïez gai, il n'y à rien de tel. TRANSLATION.

MY DEAR CHILD, A S, in the description which I sent you of Italy+, I have men-A tioned the Pope, I believe you will wish to know who that person is. The Pope, then, is an old cheat; who calls himself the Vicar of Jesus Christ; that is to say, the person who represents Jesus Christ upon earth, and has the power of saving people, or of damning them. By virtue of this pretended power he grants

[·] Cette description ne se trouve point. † That description is not to be found.

indulgences; that is to lay, pardons for fins: or else he thunders out Excommunications; this means sending people to the Devil. The Catholics, otherwise called Papists, are filly enough to believe this. Besides which, they believe the Pope to be intallible; that is, that he never can mistake; that whatever he says, is true, and whatever he does, is right. Another absurdity: the Pope pretends to be the greatest Prince in Christendom; and take place of all Kings. The Protestant Kings, however, do not allow this.

The Pope creates the Cardinals, who are seventy-two in number, and higher in rank than Bishops and Archbishops. The title given to a Cardinal is, your Eminence; and to the Pope, your Holiness. When a Pope dies, the Cardinals assemble to elect another; and that assembly is called a Conclave. Whenever a person is presented to the Pope, they kiss his soot, and not his hand, as we do to other Princes. Laws, made by the Pope, are called Bulls. The palace he inhabits, at Rome, is called the Vatican; and contains the finest library in the world.

The Pope is, in reality, nothing more than Bishop of Rome; but on the one side, weakness and superstition, and on the other, the artistice and ambition of the Clergy, have made him what he is: that is to say, a considerable Prince, and Head of the

Catholic Church.

We Protestants are not weak enough to give into all this nonfense. We believe, and with reason, that God alone is infallible; and that he only can make people happy or miserable.

Adieu! Divert yourself and be merry, there is nothing like it.

LETTER LXVIII.

DEAR BOY, Monday. HEN I wrote to you last, we were in Egypt*. Now, if you please, we will travel a little to the north-east of Egypt, and visit the samous city of Jerusalem, which we read so much of, both in the Old and New Testament. It is the chief town of Judea, or Palestine; a country in the Kingdom of Syria, as you will find, if you will look into the map of Afia. It was anciently a very great and confiderable city; where the Kings of Judea resided, and where Solomon built the famous temple of the Jews. It was often taken and plundered by neighbouring Princes; but the Babylonians were the first that utterly destroyed it. Both the town and the temple were afterwards rebuilt by the Jews, under Esdras and Zorobabel; but, at last, were entirely burnt and ruined by the Roman Emperor Titus. The Emperor Adrian rebuilt it, in the year 132; fince when, it has been taken and plundered by the Saracens, retaken by the Christians; and now, at last, belongs to the Turks. It is a very inconsiderable place at prefe

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present, and only samous upon account of what it has been formerly: for Jesus Christ preached the Christian religion there, and wascrucified by the Jews, upon Mount Calvary. In the eighth century, the Saracens got possession of it; and in the eleventh century, many Christian Princes in Europe, joined, and went with a considerable army to take it from the Saracens. This war was called the Holy war; and, as all those who went to it wore a cross upon their breasts, it was called a Croisado. The ignorance and superstition of those times made them think it meritorious to take the land, where Jesus Christ lived and died, out of the hands of Insidels; that is, those who did not believe in Christ: but it was, in truth, a notorious piece of injustice, to go and attack those who did not meddle with them.

Not far from Judea you will find, in the map, the vast country of Arabia; which is divided into three parts: Arabia Deserta, or the Desert, so called because it is hardly inhabited, and has immense deserts, where you see nothing but fand: Arabia Petræa, or the Stoney: and Arabia Felix, or the Happy; because it is a fine fruitful country, and produces gums and aromatics of all kinds. Hence comes the common saying, "All the sweets of Arabia," when you would say that any thing has a very fine smell. Arabia Felix has two samous towns; Medina and Mecca; because the samous impostor Mahomet, the great Prophet of the Turks, was born at Medina and buried at Mecca, where his tomb is now, to which the Turks often go in Pilgrimage. Pilgrimage is a journey that people take, to any place on a religious account; and the person, who takes that journey, is called a Pilgrim.

The Roman Catholics often go Pilgrimages to our Lady of Loretto in Italy, and fometimes even to Jerusalem, in order to pray before a cross, or the figure of some saint or other: but these are all sollies of weak and ignorant people. Adieu.

LETTER LXIX.

Bath, June the 28th, 1742.

DEAR BOY, OUR promises give me great pleasure; and your performance of them, which I rely upon, will give me still greater. I am fure you know that breaking of your word is a folly, a dishonour, and a crime. It is a folly, because nobody will trust you afterwards; and it is both a dishonour and a crime, truth being the first duty of religion and morality: and whoever has not truth, cannot be supposed to have any one good quality, and must become the detestation of God and man. Therefore I expect, from your truth and your honour, that you will do that, which, independently of your promise, your own interest and ambition ought to incline you to do: that is, to excel in every thing you undertake. When I was of your age I should have been ashamed if any boy of that age had learned his book better, or played at any play better than I did: and I would not have rested a moment till I had got before him. Celar, Cefar, who had a noble thirst of glory, used to say, that he would rather be the first in a village, than the second in Rome; and he even cried when he saw the statue of Alexander the Great, with the reflection, of how much more glory Alexander had acquired, at thirty years old, than he at a much more advanced age. These are the fentiments to make people considerable; and those who have them not, will pass their lives in obscurity and contempt; whereas those who endeavour to excel all, are at least fure of excelling a great many. The fure way to excel in any thing, is only to have a close and undiffipated attention while you are about it; and then you need not be half the time that otherwise you must be: for long, plodding, puzzling application, is the business of dulness; but good parts attend regularly, and take a thing immediately. Confider, then, which you would chuse; to attend diligently while you are learning, and thereby excel all other boys, get a great reputation, and have a great deal more time to play; or else not mind your book, let boys even younger than yourself get before you, be laughed by them for a dunce, and have no time to play at all: for, I affure you, if you will not learn, you shall not play. What is the way, then, to arrive at that perfection, which you promise me to aim at? It is, first to do your duty towards God and Man; without which, every thing else fignifies nothing: fecondly, to acquire great knowledge; without which, you will be a very contemptible man, though you may be a very honest one: and, lastly, to be very well bred; without which, you will be a very difagreeable, unpleasing man, though you be an honest and a learned one.

Remember then these three things, and resolve to excel in them all; for they comprehend whatever is necessary and useful for this world or the next: and, in proportion as you improve in them, you will enjoy the affection and tenderness of, Yours.

LETTER LXX*.

KING Charles the First succeeded his father King James the First; and, though he was nothing very extraordinary, was still much better than his father; having both more sense and more courage. He married a Princess of France, daughter to Henry the Great; who, being a zealous Papist, and a busy, meddling woman, had an influence over him; which contributed much to his missfortunes. He had learned from his father to fancy that he had a right to be absolute; and had the courage, that his father wanted, to try for it. This made him quarrel with Parliaments, and attempt to raise money without them; which no King has a right to do: but there was then spirit and virtue

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We believe the reader will join with us in regretting that this is all that remains of the late Earl of Chesterfield's epitome of the History of England, which he had probably begun at a much earlier period.

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enough in the nation to oppose it. He would likewise, by the advice of a hot-headed parson, (Archbishop Laud) establish the Common Prayer through the whole kingdom by force, which the Presbyterians would not submit to. These, and many other violences, raised a civil war in the nation, in which he was beaten, and taken prisoner. A high Court of Justice was erected on purpose for his trial, where he was tried and condemned for high treason against the Constitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed; but however, if it had not happened, we had had no liberties left.

After Chailes's death, the Pailiament governed for a time; but the Army foon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonshire, and, Colonel in that army, usurped the government, and called himself the Protector. He was a very brave, and a very able man; and carried the honour of England to the highest pitch of glory; making himself both feared and respected by all the Powers in Europe. He got us the island of Jamaica from the Spaniards; and Dunkirk, which Charles the Second shamefully sold afterwards to the French. He died in about ten years after he had usurped the government, which he left to his son Richard; who, being a blockhead, could not keep it; so that King Charles the Second was restored by the means of General Monk, who was then at the head of the Army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, instead of profiting by his adversities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a Papist; and his brother, the Duke of York, was a declared one. He gave all he had to whores and favourites; and was so necessitious, that he became a pensioner to France. He lived uneasily with his people and his Parliament; and was at last poisoned. As he died without children, he was succeeded by his brother, the Duke of York, then

King James the Second; who was of a four, cruel, and tyrannical disposition, and a zealous Papist: he resolved at once to be above the laws, make himself absolute, and establish Popery; upon which the nation very wisely and justly, turned him out, before he had reigned quite four years; and called the Prince of Orange from Holland, who had married King James's eldest daughter, Mary.

The Prince and Princess of Orange were then declared, by Parliament, King and Queen of England, by the title of King William the IIId. and Queen Mary; and this is called the Revolution.

Queen Mary was an excellent Princess, but she died seven years before King William, without children. King William was a brave and warlike King: he would have been glad of

more

more power than he ought to have; but his Parliaments kept him within due bounds, against his will. To this revolution we again owe our liberties. King William, dying without children, was succeeded by Queen Ann, the second daughter of King

James the Second.

The reign of Queen Ann was a glorious one, by the success of her arms against France, under the Duke of Marlborough. As she died without children, the samily of the Stuarts ended in her; and the crown went to the House of Hanover, as the next Protestant samily: so that she was succeeded by King George the First, sather of the present King.

LETTER LXXI.

THE fame of your erudition, and other shining qualifications, having reached to Lord Orrery, he desired me, that you might dine with him and his son, Lord Boyle, next Sunday; which I told him, you should. By this time, I suppose, you have heard from him; but, if you have not, you must, however, go there between two and three to-morrow, and say, that you come to wait upon Lord Boyle, according to his Lordship's orders, which I informed you of. As this will deprive me of the honour and pleasure of your company at dinner to-morrow, I will hope for it at breakfast, and shall take care to have

your chocolate ready.

Though I need not tell one of your age, experience, and knowledge of the world, how necessary good-breeding is, to recommend one to mankind; yet, as your various occupations of Greek and cricket, Latin and pitch-farthing, may possibly divert your attention from this object, I take the liberty of reminding you of it, and defiring you to be very well-bred at Lord Orrery's. It is good breeding alone that can prepoffels people in your favour at first fight: more time being necessary to discover greater talents. This good-breeding, you know, does not confift in low bows and formal ceremony; but in an eafy, civil, and respectful behaviour. You will therefore take care to answer with complaisance, when you are spoken to; to place yourfelf at the lower end of the table, unless bid to go higher; to drink first to the Lady of the house, and next to the master; not to eat awkwardly or dirtily; not to sit when others stand: and to do all this with an air of complaisance, and not with a grave, four look, as if you did it all unwillingly. I do not mean a filly, infipid smile, that fools have when they would be civil; but an air of fensible good humour. I hardly · know any thing so difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconfiftent with a fliff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely

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extremely becoming: the knowledge of the world, and your own observations, must, and alone can, tell you the proper quantities of each.

Mr. Fitzgerald was with with me yesterday, and commended you much: go on to deserve commendations, and you will cer-

tainly meet with them. Adieu.

LETTER LXXII.

Friday Morning.

DEAR BOY,

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tain y is nely I AM very well pleased with the substance of your letter; and as for the inaccuracies with regard to style and grammar, you could have corrected them all yourself, if you had taken time. I return it to you here corrected, and desire that you will attend to the difference, which is the way to avoid the same faults for the suture.

I would have your letter, next Thursday, be in English, and let it be written as accurately as you are able; I mean with respect to the language, grammar, and stops; for, as to the matter of it, the less trouble you give yourself, the better it will be. Letters should be easy and natural, and convey to the persons to whom we fend them, just what we would say to those persons, if we were with them. You may as well write it on the Wednesday, at your leisure, and leave it to be given to my man, when he comes for it on Thursday.

Monsieur Coderc will go to you three times a week; Tues-days and Saturdays, at three of the clock, and Thursdays at five. He will read Modern History with you; and, at the same time, instruct you in Geography and Chronology; without both which, the knowledge of History is very impersect, and almost useless. I beg, therefore, that you will give great attention to them; they will be of the greatest use to you.

As I know you do not love to stay long in the same place, I statter myself, that you will take care not to remain long in that you have got, in the middle of the third form: it is in your own power to be soon out of it, if you please; and I hope the

love of variety will tempt you.

Pray be very attentive and obedient to Mr. Fitzgerald: I am particularly obliged to him for undertaking the care of you; and if you are diligent, and mind your business when with him, you will rise very fast in the school. Every remove (you know) is to be attended by a reward from me, besides the credit you will gain for yourself; which, to so great a soul as yours, I presume, is a stronger inducement than any other reward can be; but, however, you shall have one. I know very well you will not be easy, till you have got above Master Onslow; but, as he learns very well, I fear you will never be able to do it, at least not without taking more pains than, I believe, you will care to

take :

take; but, should that ever happen, there shall be a very confiderable reward for you, besides Fame.

Let me know, in your next, what books you read in your place at school, and what you do with Mr. Fitzgerald. Adieu.

LETTER LXXIII.

Dublin, January the 25th, 1745.

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DEAR BOY,

S there are now four mails due from England, one of which, at least, will, I suppose, bring me a letter from you, I take this opportunity of acknowledging it before-hand, that you may not accuse me (as you once or twice have done) of negligence. I am very glad to find, by your letter which I am to receive, that you are determined to apply yourfelf feriously to your business; to attend to what you learn, in order to learn it well; and to reflect and reason upon what you have learned, that your learning may be of use to you. These are very good resolutions, and I applaud you mightily for them. Now for your last letter, which I have received. You rebuke me very severely for not knowing, or at least not remembering, that you have been some time in the fifth form. Here, I confess, I am at a loss what to fay for myself; for, on the one hand, I own that it is not probable that you would not, at the time, have communicated an event of that importance to me; and, on the other hand, it is not likely, that, if you had informed me of it, I could have forgotten it You say that it happened six months ago; in which, with all due submission to you, I apprehend you are mistaken, because that must have been before I left England, which I am fure it was not; and it does not appear, in any of your original manuscripts, that it happened fince. May not this possibly proceed from the oscitancy of the writer? To this oscitancy of the librarians, we owe so many mistakes, hiatus's, lacunæ, &c. in the ancient manuscripts. It may here be necessary to explain to you the meaning of the Oscitantes librarii; which, I believe, you will eafily take. These persons (before printing was invented) transcribed the works of authors, sometimes for their own profit, but oftner (as they were generally flaves) for the profit of their masters. In the first case, dispatch, more than accuracy, was their object; for the faster they wrote the more they got: in the latter case (observe this) as it was a task imposed on them, which they did not dare to refuse, they were idle, careless, and incorrect; not giving themselves the trouble to read over what they had written.

The celebrated Atticus kept a great number of these transcribing slaves, and got great sum of money by their labours. Fut, to return now to your fifth form, fr m whence I have strayed, it may be, too long: Pray what do you do in that country? Be so kind as to give me a description of it. What latin and Greek books do you read there? Are your exercises,

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exercises of invention? Or do you still put the bad English of the psalms into bad Latin, and only change the shape of Latin verse, from long to short, and from short to long? People do not improve, singly, by travelling, but by the observations they make, and by keeping good company where they do travel. So, I hope, in your travels, through the fifth form, you keep company with Horace and Cicero, among the Romans; and Homer and Xenophon, among the Greeks; and that you are got out of the worst company in the world, the Greek epigrams. Martial has wit, and is worth your looking into sometimes; but I recommend the Greek epigrams to your supreme contempt. Good night to you.

LETTER LXXIV.

Dublin Caftle, November the 19th, 1745.

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Have received your last Saturday's performance, with which I am very well satisfied. I know not, nor have heard of Mr. St. Maurice here; and young Pain, whom I have made an Enfign, was here upon the spot, as were every one of those I have

named in these new levies.

Now, that the Christmas breaking up draws near, I have ordered Mr. Desnoyers to go to you, during that time, to teach you to dance. I defire you will particularly attend to the graceful motion of your arms; which, with the manner of putting on your hat, and giving your hand, is all that a gentleman need attend Dancing is in itself a very trifling, filly thing; but it is one of those established follies to which people of sense are sometimes obliged to conform; and then they should be able to do it And, though I would not have you a dancer, yet, when you do dance, I would have you dance well, as I would have you do every thing, you do, well. There is no one thing fo trifling, but which (if it is to be done at all) ought to be done well. And I have often told you, that I wished you even played at pitch, and cricket, better than any boy at Westminster. For instance; dress is a very foolish thing; and yet it is a very foolish thing for a man not to be well dressed, according to his rank and way of life; and it is so far from being a disparagement to any man's understanding, that it is rather a proof of it, to be as well dreffed as those whom he lives with: the difference in this case, between a man of sense and a sop, is, that the sop values himself upon his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, not being criminal, must be complied with, and even chearfully by men of sense. Diogenes the Cynic was a wise man for despising them; but a fool for showing it. Be wiser than other people, if you can; but do not tell them fo. It It is a very fortunate thing for Sir Charles Hotham, to have fallen into the hands of one of your age, experience, and knowledge of the world; I am persuaded you will take infinite care of him. Good night.

LETTER LXXV.

Dublin Castle, February the 8th, 1746.

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SIR.

I have been honoured with two letters from you, fince I troubled you with my last; and I have likewise received a letter from Mr. Morel, containing a short, but beautiful manuscript, said to be yours; but, I confess, I can hardly believe it, because it is so very different from your common writing: and I will not suppose that you do not always write as well as you can; for to do any thing ill, that one can do well, is a degree of negligence, which I can never suspect you of. I always applauded your laudable ambition of excelling in every thing you attempted; and therefore make no doubt but that you will, in a little time, be able to write full as well as the person (whoever he was) that wrote that manuscript, which is said to be yours, People like you have a contempt for mediocrity, and are not satisfied with escaping censure; they aim at praise, and, by defiring, seldom sail deserving and acquiring it.

You propose, I find, Demosthenes for your model; and you have chosen very well: but remember the pains he took to be what he was. He spoke near the sea, in storms, both to use himself to speak loud, and not to be disturbed by the noise and tumult of public assemblies; he put stones in his mouth, to help his elocution, which naturally was not advantageous: from which sacts I conclude, that, whenever he spoke, he opened both his lips and and his teeth; and that he articulated every syllable distinctly, and full loud enough to be heard the whole

length of my library.

As he took so much pains for the graces of oratory only, I conclude he took still more for the more folid parts of it. I am apt to think he applied himself extremely, to the propriety, the purity, and the elegancy of his language; to the distribution of the parts of his oration; to the force of his arguments; to the strength of his proofs; and to the passions, as well as the judgments of his audience. I fancy he began with an exordium, to gain the good opinion and the affections of his audience; that afterwards he stated the point in question, briefly, but clearly; that he then brought his proofs, afterwards his arguments; and that he concluded with a peroratio, in which he recapitulated the whole fuccinctly, enforced the strong parts, and artfully flipped over the weak ones; and at last made his strong push at the passions of his hearers. Wherever you would persuade or prevail, address yourself to the passions; it is by them that mankind is to be taken. Cefar bid his foldiers, at the battle of Phar-

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falia, aim at the faces of Pompey's men; they did so and prevailed. I bid you strike at the passions; and if you do you will prevail. If you can once engage people's pride, love, pity, ambition (or which-ever is their prevailing passion) on your side, you need not fear what their reason can do against you.

I am with the greatest respect,

Your, &c.

LETTER LXXVI.

Dublin, February the 26th, 1746.

Sunt quibus in Satira videar nimis acer.

Find, Sir, you are one of those; though I cannot imagine why you think so, unless something that I have said, very innocently, has happened to be very applicable to somebody or other of your acquaintance. He makes the satire, who applies it, qui capit ille facit. I hope you do not think I meant you, by any thing I have faid; because, if you do, it seems to imply a consciousness of some guilt, which I dare not presume to suppose in your case. I know my duty too well, to express, and your merit too well, to entertain, such a suspicion. I have not lately read the fatirical authors you mention, having very little time here to read. But, as foon as I return to England, there is a book that I shall read over very carefully; a book that I published not quite fourteen years ago: it is a small quarto; and, though I say it myself, there is something good in it; but, at the fame time, it is so incorrect, so inaccurate, and has so many faults, that I must have a better edition of it published, which I will carefully revise and correct. It will soon be much more generally read than it has been yet; and therefore it is neceffary that it should, prodire in lucem, multo emendatior. I believe you have feldom dipped into this book; and, moreover, I believe it will be the last book you will read with proper attention; otherwise, if you would take the trouble, you could help me, in this new edition, more than any body. If you will promise me your assistance, I will tell you the book; till then, I shall not name it.

You will find all the Spectators that are good; that is, all Addison's, in my library, in one large quarto volume of his works; which is perfectly at your service.

Pray tell Monsieur Coderc, (who you, with great grammatical purity, say has been to General Cornwall) that I do not doubt, but that whole affair will be set right in a little time. Adieu.

LETTER LXXVII.

Dublin Caftle, March the 10th, 1746.

SIR,

I MOST thankfully acknowledge the honour of two or three leters from you, fince I troubled you with my last; and am very proud of the repeated instances you give me of your fa-

vour and protection, which I shall endeavour to deserve.

I am very glad you went to hear a trial in the Court of King's Bench, and still more so, that you made the proper animadverhons upon the inattention of many of the people in the Court. As you observed, very well, the indecency of that inattention, I am fure you will never be guilty of any thing like it yourfelf. There is no furer fign in the world of a little, weak mind, than inattention. Whatever is worth doing at all, is worth doing well; and nothing can be done well without attention, It is the fure answer of a fool, when you ask him about any thing that was faid or done, where he was prefent, that, " truly he did not mind it:" And why did not the fool mind it? What had he else to do there, but to mind what was doing? A man of fense sees, hears, and retains, every thing that passes where he is. I desire I may never hear you talk of not minding, nor complain, as most fools do, of treacherous memory. Mind, not only what people fay, but how they fay it; and if you have any fagacity, you may discover more truth by your eyes than by your ears. People can fay what they will, but they cannot look just as they will; and their looks frequently discover, what their words are calculated to conceal. Observe, therefore, people's looks carefully, when they speak, not only to you, but to each other. I have often guessed, by people's faces, what they were faying, though I could not hear one word they faid. The most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior refemblance to almost every body. Attention and fagacity must see through that veil, and discover the natural character. You are of an age, now, to reflect, to obferve and compare characters, and to arm yourself against the common arts, at least, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendship, makes you, on a sudden, ftrong professions of his, receive them with civility, but do not repay them with confidence; he certainly means to deceive you; for one man does not fall in love with another at fight. If a man uses strong protestations or oaths, to make you believe a thing, which is of itself so likely and probable, that the bare saying of it would woul ested pains In

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would be sufficient, depend upon it he lies, and is highly interested in making you believe it; or else he would not take so much

In about five weeks, I propose having the honour of laying myself at your feet; which I hope to find grown longer than they

were when I left them. Adieu.

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LETTER LXXVIII.

April the 5th, 1746. DEAR BOY, DEFORE it is very long, I am of opinion, that you will both D think and speak more favourably of women than you do now. You feem to think, that from Eve, downwards, they have done a great deal of mischief. As for that Lady, I give her up to you; but fince her time, history will inform you, that men have done much more mischief in the world than women; and, to fay the truth, I would not advise you to trust either, more than is absolutely necessary. But this I will advise you to, which is, never to attack whole bodies of any kind; for besides that all general rules have their exceptions, you unnecessarily make yourself a great number of enemies, by attacking a corps collectively. Among women, as among men, there are good as well as bad, and it may be, full as many, or more, good than among men. rule holds as to lawyers, foldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their feveral educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and focieties never do. Many young people think it very genteel and witty to abuse the Clergy; in which they are extremely mistaken; fince, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections, upon nations and societies, are the trite, threadbare jokes of those who set up for wit without having any, and to have recourse to common place. Judge of individuals from your own knowledge of them, and not from their fex, profession, or denomination.

Though, at my return, which, I hope, will be very foon, I shall not find your feet lengthened, I hope I shall find your head a good deal so, and then I shall not much mind your feet. In two or three months after my return, you and I shall part for some time: you must go to read men, as well as books, of all languages and nations. Observation and restection will then be very necessary for you. We will talk this matter over fully when we meet; which, I hope, will be in the last week of this month; till when, I have the honour of being

Your most faithful fervant.

LETTER LXXIX.

Bath, September the 29th, O. S. 1746.

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DEAR BOY,

I Received by the last mail your letter of the 23d N. S. from Heidleberg, and am very well pleased to find that you inform yourself of the particulars of the several places you go through, You do mighty right to fee the curiofities in those several places; fuch as the golden Bull at Frankfort, the tun at Heidleberg, &c. Other travellers fee them and talk of them, it is very proper to fee them too; but remember, that feeing is the least material object of travelling; hearing and knowing are the effential points. Therefore pray let your enquiries be chiefly directed to the knowledge of the constitution and particular customs of the place where you either reside, or pass through; who they belong to, by what right and tenure, and fince when; in whom the supreme authority is lodged; and by what Magistrates, and in what manner, the civil and the criminal justice is administered. It is like wife necessary to get as much acquaintance as you can, in order to observe the characters and manners of the people; for, though human nature is in truth the same through the whole human species, yet it is so differently modified and varied, by education, habit, and different customs, that one should, upon a slight and

superficial observation, almost think it different.

As I have never been in Switzerland myself.

As I have never been in Switzerland myfelf, I must desire you to inform me, now and then, of the constitution of that courtry. As for instarce; Do the Thirteen Cantons, jointly and collectively, form one government, where the supreme authority is lodged; or is each Canton fovereign in itself, and under no te or constitutional obligation of acting in common concert with the other Cantons? Can any one Canton make war or alliances with a foreign power, without the confent of the other twelve, or t least a majority of them? Can one Canton declare war to another? If every Canton is fovereign and independent in itself, in whom is the supreme power of that Canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called? If in a number, what are they called; Senate Council, or what? I do not suppose that you can yet know these things yourself; but a very little inquiry, of those who do, will enable you to answer me these few questions in your next. You see, 1 = fure, the necessity of knowing these things thoroughly, and, corfequently, the necessity of conversing much with the people of the country, who alone can inform you rightly; whereas mot of the English who travel, converse only with each other, and consequently know no more, when they return to England, that they did when they left it. This proceeds from amauvaise but, which makes them ashamed of going into company; and fir quently too from the want of the necessary language (French) enable them to bear their part in it. As for the mauvaise 1746. . from inform arough. places; g, &c. oper to rial obpoints. knowplaces long to, upreme at manis liken order , though man fpeucation, ght and fire you

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I hope you are above it. Your figure is like other people's; I suppose you will take care that your dress shall be so too, and to avoid any fingularity. What then should you be ashamed of; and why not go into a mixed company, with as much ease and as little concern, as you would go into your own room? Vice and Ignorance are the only things I know, which one ought to be ashamed of: keep but clear of them, and you may go any where, without fear or concern. I have known fome people, who, from, feeling the pain and inconvenience of this mauvaise bonte, have rushed into the other extreme, and turned impudent; as cowards fometimes grow desperate from the excess of danger: but this too is carefully to be avoided; there being nothing more generally shocking than impudence. medium, between these two extremes, marks out the wellbred man; he feels himself firm and easy in all companies; is modest without being bashful, and steady without being impudent: if he is a stranger, he observes, with care, the manners and ways of the people the most esteemed at that place, and conforms to them with complaifance. Instead of finding fault with the customs of that place, and telling the people that the English ones are a thousand times better, (as my countrymen are very apt to do) he commends their table, their drefs, their houses, and their manners, a little more, it may be, than he really thinks they deserve. But this degree of complaisance is neither criminal nor abject; and is but a small price to pay for the good-will and affection of the people you converse with. As the generality of people are weak enough to be pleased with these little things, those who refuse to please them, so cheap, There is a very pretty are, in my mind, weaker than they. little French book, written by L' Abbé de Bellegarde, entitled L' Art de plaire dans la Conversation; and, though I confess that it is impossible to reduce the art of pleasing to a system; yet this book is not wholly useless; I dare say you may get it at Geneva, if not at Lausanne, and I would advise you to read it. But this principle I will lay down, That the defire of pleafing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company will teach. But if you are lazy, careless, and indifferent whether you please or not, depend upon it you never will

This letter is insensibly grown too long; but, as I always flatter myself that my experience may be of some use to your youth and inexperience, I throw out, as it occurs to me, and shall continue to do so, every thing that I think may be of the least advantage to you in this important and decisive period of your life.

God preserve you!

P. S. I am much better, and shall leave this place soon.

LETTER LXXX.

Bath, October the 4th, O. S. 1746.

DEAR BOY, HOUGH I employ so much of my time in writing to you, I confess, I have often my doubts, whether it is to any purpose. I know how unwelcome advice generally is; I know that those who want it most, like it and follow it least; and I know, too, that the advice of parents, more particularly, is afcribed to the morofeness, the imperiousness, or the garrulity of old-age. But then, on the other hand, I flatter myfelf, that as your own reason, (though too young as yet to suggest much to you of itself) is, however, strong enough to enable you, both to judge of, and receive plain truths: I flatter myfelf (I fay) that your own reason, young as it is, must tell you, that I can have no interest but yours in the advice I give you; and that, confequently, you will at least weigh and consider it well: in which case, some of it will, I hope, have its effect. Do not think that I mean to dictate as a parent; I only mean to advise as a friend, and an indulgent one too: and do not apprehend that I mean to check your pleasures; of which, on the contrary, I only defire to be the guide, not the cenfor. Let my experience supply your want of it, and clear your way, in the progress of your youth, of those thorns and briars, which scratched and disfigured me in the course of mine. I do not, therefore, so much as hint to you, how absolutely dependent you are upon me; that you neither have, nor can have, a shilling in the world but from me; and that, as I have no womanish weakness for your person, your merit must, and will, be the only measure of my kindness. I fay, I do not hint thefe things to you, because I am convinced that you will act right, upon more noble and generous principles: I mean, for the fake of doing right, and out of affection and gra-

titude to me. I have so often recommended to you, attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you, as conducive, nay, absolutely necessary to your pleasures; for can there be a greater pleature, than to be univerfally allowed to excel those of one's own age and manner of life? And confequently, can there be any thing more mortifying than to be excelled by them? In this latter cale, your shame and regret must be greater than any body's, because every body knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend, fingly to the view and emulation of excelling others (though that is a very fenfible pleafure and a very warrantable pride;) but I mean likewise to excel in the thing itself: for in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of

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any thing, gives neither satisfaction nor credit; but often brings digrace or ridicule.

Mr. Pope fays, very truly,

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" A little knowledge is a dang'rous thing;
"Drink deep, or talle not the Pierian fpring."

And what is called mattering of every thing, infallibly constitutes a coxcomb. I have often, of late, reflected what an unhappy man I must now have been, if I had not acquired in my youth fome fund and tafte of learning. What could I have done with mylelt, at this age, without them? I must, as many ignorant people do, have destroyed my health and faculties by sotting away the evenings; or, by wasting them frivolously in the tattle of women's company, must have exposed myself to the ridicule and contempt of those very women; or lastly, I must have hanged myfelt, as a man once did, for weariness of putting on and pulling off his shoes and stockings every day. My books, and only my books, are now left me; and I daily find what Cicero fays of learning to be true : " Hac studia (lays he) adolescentiam alunt, finectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant aomi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur."

I do not mean, by this, to exclude conversation out of the pleasures of an advanced age; on the contrary, it is a very great and a very rational pleasure, at all ages; but the conversation of the ignorant is no conversation, and gives even them no pleasure: they tire of their own sterility, and have not matter enough to

furnish them with words to keep up a conversation.

Let me therefore, most earnestly recommend to you to hoard up, while you can, a great stock of knowledge; for though, during the dissipation of your youth, you may not have occasion to spend much of it; yet, you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the second, or third year will prove a scarce one; but because it is known, that, sooner or later, such a year will

come, in which the grain will be wanted.

I will fay no more to you upon this subject; you have Mr. Harte with you to enforce it; you have Reason to assent to the truth of it; so that, in short. "you have Moses and the Pro"phets; if you will not believe them, neither will you believe,
"though one rose from the dead."—Do not imagine that the knowledge, which I so much recommend to you, is confined to books, pleasing, useful, and necessary as that knowledge is: but I comprehend in it the great knowledge of the world, still more necessary than that of books. In truth, they assist one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you; but they will suggest many things to your observation,

which might otherwise escape you; and your own observations upon mankind, when compared with those which you will find

in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more fagacity and discernment. I am, at this time, acquainted with many elderly people, who have passed their whole lives in the great world, but with fuch levity and inattention. that they know no more of it now, than they did at fifreen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you must go much deeper than that. You must look into people, as well as at them. Almost all people are born with all the passions, to a certain degree; but almost every man has one prevailing one, to which the others are subordinate. Search every one for that ruling paffion; pry into the recesses of his heart, and observe the different workings of the same passion in different people. And, when you have found out the prevailing passion of any man, remember never to truft him, where that passion is concerned. Work upon him by it, if you please; but be upon your guard yourself against it, whatever professions he may make you.

I would desire you to read this letter twice over, but that I much doubt whether you will read once to the end of it. I will trouble you no longer now; but we will have more upon this

subject hereafter. Adieu.

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I have this moment received your letter from Schaff hausen: in the date of it you forgot the month.

LETTER LXXXI.

Bath, October 9th, O. S. 1746.

DEAR BOY, OUR distresses in your journey from Heidleberg to Schaffhausen, your lying upon straw, your black bread, and your broken Berline, are proper seasonings for the greater fatigues and distresses, which you must expect in the course of your travels; and, if one had a mind to moralize, one might call them the samples of the accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey, the understanding is the voiture that must carry you through; and in proportion as that is stronger or weaker, more or less in repair, your journey will be better or worse; though, at best, you will now and then find some bad toods, and some bad inns. Take care, therefore, to keep that negessary voiture in perfect good repair; examire, improve, and strengthen it every day: it is in the power, and ought to be the care of every man to do it; he that neglects it, deferves to feel, and certainly will feel, the fatal effects of that negligence.

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A propos of negligence; I must say something to you upon that You know I have often told you that my affection for you was not a weak, womanish one; and, far from blinding me, it makes me but more quick fighted, as to your faults : those it is not only my right, but my duty, to tell you of; and it is your duty and your interest to correct them. In the strict scrutiny which I have made into you, I have (thank God) hitherto not discovered any vice of the heart, or any peculiar weakness of the head: but I have discovered laziness, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and spirits fail, have a kind of claim to that fort of tranquillity. But a young man should be ambitious to shine, and excel; alert, active, and indefatigable in the means of doing it; and, like Cefar, Nil aclum reputans, fe quid superesset agendum. You feem to want that vivida vis animi, which spurs and excites most young men to please, to shine, to Without the defire and the pains necessary to be considerable, depend upon it, you never can be fo; as, without the defire and attention necessary to please, you never can please. Nullum numen abest, fi sit prudentia, is unquestionably true, with regard to every thing except poetry; and I am very fure that any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, except a good peet. Your destination is the great and busy world; your immediate object is the affairs, the interests, and the history, the constitutions, the customs, and the manners of the several parts of Europe. In this, any man of common fense may, by common application, be fure to excel. Ancient and Modern Hittory are, by attention, easily attainable. Geography and Chronology the same; none of them requiring any uncommon share of genius or invention. Speaking and writing, clearly, correctly, and with ease and grace, are certainly to be acquired, by reading the best authors with care, and by attention to the best living models. These are the qualifications more particularly necessary son you, in your department, which you may be possessed of, if you please; and which, I tell you fairly, I shall be very angry at you, if you are not; because, as you have the means in your hands, it will be your own fault only.

If care and application are necessary to the acquiring of those qualifications, without which you can never be considerable, nor make any figure in the world; they are not less necessary with regard to the lesser accomplishments, which are requisite to make you agreeable and pleasing in society. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention: I therefore carry the necessity of attention down to the lowest things, even to dancing and dress. Custom has made dancing sometimes necessary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress

is of the same nature; you must dress: therefore attend to it; not in order to rival or to excel a sop in it, but in order to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are; whose dress is never spoken of one way or

another, as either too negligent or too much studied.

What is commonly called an absent man, is commonly either a very weak or a very affected man; but be he which he will, he is. I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he feems not to know those people to-day, whom yesterday he appeared to live in intimacy with. He takes no part in the general conversation; but, on the contrary, breaks into it, from time to time, with some start of his own, as if he waked from a dream. This (as I said before) is a fure indication, either of a mind fo weak that it is not able to bear above one object at a time; or so affected, that it would be fupposed to be wholly engroffed by, and directed to, some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or fix more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required. But if a young man, and a man of the world, who has no fuch avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not show them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much fooner forgotten than an insult. If therefore you would rather please than offend, rather be well than ill spoken of, rather be loved than hated; remember to have that conftant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill will. For instance; most people (I might say all people) have their weaknesses; they have their aversions and their likings, to such or fuch things; so that, if you were to laugh at a man for his aversion to a cat, or cheese, (which are common antipathies) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself infulted, and, in the second, slighted; and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, shows him, that he is at least an object of your attention; flatters his vanity, and makes him polfibly more your friend, than a more important service would have done. With regard to women, attentions still below these are

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necessary, and by the custom of the world, in some measure due,

according to the laws of good-breeding.

My long and frequent letters, which I fend you, in great doubt of their fuccets, put me in mind of certain papers, which you have, very lately, and I formerly, fent up to kites, along the string, which we called messengers; some of them the wind uted to blow away, others were torn by the string, and but sew of them got up and stuck to the kite. But I will content myself now, as I did then, if some of my present messengers do but stick to you. Adieu.

LETTER LXXXII.

DEAR BOY,

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TOU are by this time (I suppose) quite settled and at home at Lausanne; therefore pray let me know how you pass your time there, and what your studies, your amusements, and your acquaintances are. I take it for granted, that you inform yourfelf daily of the nature of the government and constitution of the Thirteen Cantons; and, as I am ignorant of them myself, I must apply to you for information. I know the names, but I do not know the nature of some of the most considerable offices there; such as the Avoyers, the Seizeniers, the Banderets, and the Gros Sautier. I desire, therefore, that you will let me know what is the particular business, department, or province of these several Magistrates. But, as I imagine that there may be some, though I believe, no essential difference, in the governments of the several Cantons, I would not give you the trouble of informing yourfelf of each of them; but confine my inquiries, as you may your informations, to the Canton you refide in; that of Berne, which I take to be the principal one. I am not sure whether the Païs de Vaud, where you are, being a conquered country, and taken from the Dukes of Savoy, in the year 1536, has the same share in the government of the Canton, as the German part of it has. Pray inform yourfelf and me about it.

I have, this moment, received yours from Berne, of the 2d October, N. S. and also one from Mr. Harte, of the same date, under Mr. Burnaby's cover. I find by the latter, and indeed I thought so before, that some of your letters and some of Mr. Harte's have not reached me. Wherefore, for the suture, I desire, that both he and you will direct your letters for me, to be lest chez Monsieur Wolters, Agent de S. M. Britannique, a Ratterdam, who will take care to send them to me safe. The reason why you have not received letters, either from me or from Grevenkop, was, that we directed them to Lausanne, where we thought you long ago: and we thought it to no purpose to direct to you upon your route, where it was little likely that our letters would meet with you. But you have, since your arrival at Lau-

fanne

fanne, I believe, found letters enough from me; and it may be

more than you have read, at least with attention.

I am glad that you like Switzerland so well; and impatient to hear how other matters go, after your settlement at Lausanne. God bless you!

LETTER LXXXIII.

London, December the 2d, O.S. 1746.

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DEAR BOY,

Have not, in my present situation *, time to write to you, either so much or so often as I used, while I was in a place of much more leiture and profit: but my affection for you must not be judged of by the number of my letters; and, though the one

lessens, the other, I affure you, does not.

I have just now received your letter of the 25th past, N. S. and by the former post, one from Mr. Harte; both which I am very well pleased with: with Mr. Harte's for the good account which he gives me of you; with yours, for the good account you give me of what I desire to be informed of. Pray continue to give me further information of the form of the government of the country you are now in; which, I hope, you will know most minutely before you leave it. The inequality of the town of Lausanne, seems to be very convenient in this cold weather; because going up hill and down will keep you warm.—You say there is a good deal of good company; pray, are you got into it? Have you made acquaintances, and with whom? Let me know some of their names. Do you learn German yet, to read, write, and speak it?

Yesterday I saw a letter from Monsieur Bochat, to a friend of mine; which gave me the greatest pleasure I have selt this great while; because it gives so very good an account of you. Among other things, which Monsieur Bochat says to your advantage, he mentions the tender uneasiness and concern that you showed during my illness; for which (though I will say that you owe it me) I am obliged to you: sentiments of gratitude not being universal, nor even common. As your affection for me can only proceed from your experience and conviction of my sondness for you; (for to talk of natural affection is talking nonsense) the only return I desire is, what it is chiefly your interest to make me; I mean, your invariable practice of Virtue, and your indefatigable pursuit of Knowledge. Adieu! and be persuaded that I shall love you, extremely, while you deserve it; but not one moment

longer.

^{*} His Lordship was, in the year 1746, appointed one of his Majesty's Secretaries of State.

LETTER LXXXIV.

London, December the 9th, O. S. 1746.

DEAR BOY, HOUGH I have very little time, and though I write by this post to Mr. Harte, yet I cannot fend a packet to Laufanne without a word or two to yourfelf. I thank you for your congratulation which you wrote me, notwithstanding the pain it gave you. The accident that caused the pain, was, I presume, owing to that degree of giddiness which I have sometimes taken the liberty to speak to you of. The post I am now in, though the object of most people's views and defires, was in some degree inflicted upon me; and a certain concurrence of circum-flances obliged me to engage in it. But I feel that it requires more strength of body and mind than I have, to go through with it: were you three or four years older, you should share in my trouble, and I would have taken you into my office; but I hope you will employ those three or four years so well, as to make yourfelf capable of being of use to me, if I should continue in it so long. The reading, writing, and speaking, the modern languages correctly; the knowledge of the laws of nations, and the particular constitution of the Empire, of History, Geography, and Chronology; are absolutely necessary to this business, for which I have always intended you. With these qualifications, you may very possibly be my successor, though not my immediate one.

I hope you employ your whole time, which few people do; and that you put every moment to profit of some kind or other. I call company, walking, riding, &c. employing one's time, and, upon proper occasions, very usefully; but what I cannot forgive, in any body, is sauntering, and doing nothing at all, with a thing so precious as time, and so irrevocable when lost.

Are you acquainted with any Ladies at Lausanne; and do you behave yourself with politeness enough to make them desire your company?

I must finish : God bless you!

LETTER LXXXV.

MONSIEUR, A Londres, ce 24 Fev. N. S. 1747.

POUR entretenir réciproquement nôtre François, que nous courons risque d'oublier tous deux faute d'habitude, vous permettrez, bien, que j'aie l'honneur de vous assurer de mes respects, dans cette langue, et vous aurez aussi la bonté de me répondre dans la même. Ce n'est pas que je craigne que vous oubliez de parler François, puisque apparemment les deux tiers de vôtre caquet quotidien sont dans cette langue; mais c'est que si vous vous désaccoutumiez d'écrire en François, vous pourriez, un jour, manquer à cette pureté grammaticale et à cette orthographe exacte, par où vous brillez tant, dans les autres langues: et au bout

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bout du compte, il vaut mieux écrire bien que mal, même en François. Au reste, comme c'est une langue faite pour l'enjouement et le badinage; je m'y conformerai et je reserverai mon serieux pour l'Anglois. Je ne vous parlerai donc pas à présent, de vôtre Grec, vôtre Latin, vôtre Droit, soit de la Nature, ou des Gens, soit public, ou particulier; mais parlons plutôt de vos amusemens et de vos plaisirs: puis qu'aussi bien il en saut avoir. Oserois-je vous demander quels sont les vôtres? Est ce un petit jeu de société, en bonne compagnie? Est-il question de petits soupers agréables, ou la gaïeté et la bienséance se trouvent réunies? On, en contez vous à quelque Belle, vos attentions, pour laquelle, contribueroient à vous décrotter? Faites moi votre consident, sur cette matiere, vous ne me trouverez pas un censeur sévere; au contraire, je sollicite l'emploi de ministre de vos plaisirs: Je vous en indiquerai, et même j'y contribuerai.

Nombre de jeunes gens te livrent à des plaisirs qu'ils ne goutent point, parceque, par abus, ils ont le nom de plaisirs. Ils s'y trompent même, souvent, au point de prendre la débauche pour le plaisir. Avouez que l'ivrognerie, qui ruine également la santé et l'esprit, est un beau plaisir. Le gros jeu, qui vous cause mille mauvaises affaires, qui ne vous laisse pas le sol, et qui vous donne tout l'air et les manières d'un possédé, est un plaisir bien exquis : n'est ce pas ? La débauche des semmes, à la verité, n'a guères d'autre suite, que de faire tomber le nez, ruiner la santé, et vous attirer, de tems en tems, quelques coups d'epée. Bagatelles que cela! Voilà, cependant, le catalogue des plaisirs de la plupart des jeunes gens, qui ne raisonnent pas, par eux mêmes, et qui adoptent, sans discernement, ce qu'il plait aux autres d'appeller du beau nom de Plaisir. Je suis très persuadé que vous ne tomberez pas dans ces égaremens, et que, dans les choix de vos plaisirs, vous

consulterez votre raison et votre goût,

La societé des honnêtes, gens, la table dans les bornes requises, un petit jeû qui amuse sans intérêt, et la conversation enjouée et galante des semmes de condition et d'esprit, sont les veritables phaisires d'un honnête homme; qui ne causent ni maladie, ni honte, ni repentir. Au lieu que tout ce qui va au delà, devient crapule, débauche, sureur, qui loin de donner du relief décrédite, et déshonore. Adieu.

TRANSLATION.

London, February the 24th, O S. 1747.

In order that we may, reciprocally, keep up our French, which, for want of practice, we might forget, you will permit me to have the honour of affuring you of my respects, in that language; and be so good to answer me in the same. Not that I am apprehensive of your forgetting to speak French; since it is probable, that two-thirds of your daily prattle is in that language; but because, if you leave off writing French, you may, perhaps, neglect that grammatical purity, and accurate orthogra-

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phy, which, in other languages, you excel in; and really, even in French, it is better to write well than ill. However, as this is a language very proper for sprightly, gay subjects, I shall conform to that, and referve those which are serious for English. I shall not, therefore, mention to you, at present, your Greek or Latin, your study of the Law of Nature, or the Law of Nations, the Rights of People, or of Individuals; but rather discuss the subject of your Amusements and Pleasures; for, to say the truth, one must have some. May I be permitted to inquire of what nature yours are? Do they confift in little commercial play at cards, in good company? are they little agreeable suppers, at which chearfulness and decency are united? or, do you pay court to some fair one, who requires such attentions as may be of use in contributing to polish you? Make me your confidant upon this subject; you shall not find a severe censor: on the contrary, I with to obtain the employment of minister to your pleasures: I will point them out, and even contribute to them.

Many young people adopt pleasures, for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine, that debauchery is pleasure. You must allow, that drunkenness, which is equally destructive to body and mind, is a fine pleasure. Gaming, that draws you into a thousand scrapes, leaves you pennyless, and gives you the air and manners of an outrageous madman, is another most exquisite pleasure; is it not? As to running after women, the consequences of that vice are only the loss of one's nose, the total destruction of health, and not unfrequently, the being

run through the body.

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y, ay, These, you see, are all trisles: yet this is the catalogue of pleasures of most of those young people, who never reslecting themselves, adopt, indiscriminately, what others chuse to call by the seducing name of Pleasure. I am thoroughly persuaded you will not fall into such errors; and that in the choice of your amusements, you will be directed by reason and a discerning taste. The true pleasures of a gentleman are, those of the table, but within the bounds of moderation; good company; that is to say, people of merit; moderate play, which amuses, without any interested views; and sprightly, gallant conversations, with women of fashion and sense.

These are the real pleasures of a gentleman; which occasion neither sickness, shame, nor repentance. Whatever exceeds them, becomes low vice, brutal passion, debauchery, and infanity of mind; all of which, far from giving satisfaction, bring on dis-

honour and difgrace. Adieu.

LETTER LXXXVI.

London, March the 6th, O. S. 1747.

DEAR BOY. X/HATEVER you do, will always affect me, very fenfibly. one way or another; and I am now most agreeably affected, by two letters which I have lately feen from Laufanne, upon your subject; the one was from Madame St. Germain, the other from Monfieur Pampigny: they both give fo good an account of you, that I thought myself obliged, in justice both to them and to you, to let you know it. Those who deserve a good character, ought to have the fatisfaction of knowing that they have it, both as a reward and as an encouragement. They write, that you are not only decrotte, but tolerably well bred; and that the English crust of awkward bashfulness, shyness, and roughness, (of which, by the bye, you had your share) is pretty well rubbed off. I am most heartily glad of it; for, as I have often told you, those leffer talents, of an engaging, infinuating manner, an easy good-breeding, a genteel behaviour and address, are of infinitely more advantage, than they are generally thought to be, especially here in England. Virtue and learning, like gold, have their intrinsic value, but if they are not polished, they certainly lose a great deal of their lustre: and even polished brass will pass upon more people than rough gold. What a number of fins does the chearful, easy good-breeding of the French frequently cover? Many of them want common fense, many more common learning; but, in general, they make up so much, by their manner, for those defects, that, frequently, they pass undiscovered. I have often said, and do think, that a Frenchman, who, with a fund of virtue, learning, and good sense, has the manners and good-breeding of his country, is the perfection of human nature. This perfection you may, if you please, and I hope you will, You know what virtue is: you may have it if you arrive at. will; it is in every man's power; and miserable is the man who has it not. Good fense, God has given you. Learning, you already possess enough of, to have, in a reasonable time, all that a man need have. With this, you are thrown out early into the world, where it will be your own fault if you do not acquire all the other accomplishments necessary to complete and adorn your character. You will do well to make your compliments to Madame St. Germain and Monsieur Pampigny; and tell them, how sensible you are of their partiality to you, in the advantageous testimonies which you are informed, they have given of you here.

Adieu! Continue to deserve such testimonies; and then you will not only deserve, but enjoy, my truest affection.

LETTER LXXXVII.

London, March the 27th, O. S. 1747.

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PLEASURE is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; for want of which, pain and shame, instead of Pleasure, are the returns of their voyage Do not think that I mean to snarl at Pleasure, like a Stoic, or to preach against it, like a Parson; no, I mean to point it out, and recommend it to you, like an Epicurean: I wish you a great deal; and my only

view is to hinder you from miltaking it.

The character which most young men first aim at is, that of a Man of Pleasure; but they generally take it upon trust; and, instead of consulting their own taste and inclinations, they blindly adopt whatever those, with whom they chiefly converse, are pleased to call by the name of Pleasure; and a Man of Pleasure, in the vulgar acceptation of that phrase, means only, a beastly drunkard, an abandoned whore-master, and a profligate swearer and curser. As it may be of use to you, I am not unwilling, though at the same time ashamed, to own, that the vices of my youth proceeded much more from my silly resolution of being, what I heard called a Man of Pleasure, than from my own inclinations. I always naturally hated drinking; and yet I have often drank, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, and a Man of Pleasure.

The same as to gaming. I did not want money, and consequently had no occasion to play for it; but I thought Play another necessary ingredient in the composition of a Man of Pleasure, and accordingly I plunged into it without desire, at first; sacrificed a thousand real pleasures to it; and made myself solidly uneasy by

it, for thirty of the best years of my life.

I was even abfurd enough, for a little while, to swear, by way of adorning and completing the shining character which I affected; but this folly I soon laid aside, upon finding both the guilt and

the indecency of it.

Thus feduced by fashion, and blindly adopting nominal pleafures, I lost real ones; and my fortune impaired, and my constitution shattered, are, I must confess, the just punishment of my errors.

Take warning then by them; chuse your pleasures for yourself, and do not let them be imposed upon you. Follow nature, and not sashion: weigh the present enjoyment of your pleasures, against the necessary consequences of them, and then let your own common sense determine your choice.

We e I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary

pleafure.

I would enjoy the pleasures of the table, and of wine: pleasure. but stop short of the pains inseparably annexed to an excess in either. I would not, at twenty years, be a preaching missionary of abstemiousness and sobriety; and I should let other people do as they would, without formally and fententiously rebuking them for it; but I would be most firmly resolved, not to destroy my own faculties and constitution, in complaifance to those who have no regard to their own. I would play to give me pleasure, but not to give me pain; that is, I would play for trifles in mixed companies, to amuse myself, and conform to custom; but I would take care not to venture for fums, which, if I won, I should not be the better for ; but, if I lost, should be under a difficulty to pay; and, when paid, would oblige me to retrench in feveral other articles. Not to mention the quarrels which deep play commonly occasions.

I would pas some of my time in reading, and the rest in the company of people of fense and learning, and chiefly those above me: and I would frequent the mixed companies of men and women of fashion, which, though often frivolous, yet they unbend and refresh the mind, not uselessly, because they certainly polish

and foften the manners.

These would be my pleasures and amusements, if I were to live the last thirty years over again; they are rational ones; and moreover I will tell you, they are really the fashionable ones: for the others are not, in truth, the pleasures of what I call people of fashion, but of those who only call themselves so. Does good company care to have a man reeling drunk among them? Or to fee another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay? Or a whore-master with half a nose, and crippled by coarse and infamous debauchery? No; those who practife, and much more those who brag of them, make no part of good company; and are most unwillingly, if ever, admitted into it.

A real man of fashion and pleasure observes decency; at least, neither borrows nor affects vices; and if he unfortunately has

any, he gratifies them with choice, delicacy, and fecrecy.

I have not mentioned the pleasures of the mind, (which are the folid and permanent ones) because they do not come under the head of what people commonly call pleasures; which they feem to confine to the fenfes. The pleasure of virtue, of charity, and of learning, is true and lafting pleafure; which I hope you will be well and long acquainted with. Adieu.

LET T E R LXXXVIII.

London, April the 3d, O. S. 1747.

DEAR BOY, IF I am rightly informed, I am now writing to a fine Gen-tleman, in a scarlet coat laced with gold, a brocade waistcoat, and all other fuitable ornaments. The natural partiality of every author for his own works, makes me very glad to

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hear, that Mr. Harte has thought this last edition of mine worth so fine a binding; and, as he has bound in red, and gilt it upon the back, I hope he will take care that it shall be lettered 100. A showish binding attracts the eyes, and engages the attention of every body; but with this difference, that women, and men who are like women, mind the binding more than the book; whereas men of fense and learning immediately examine the infide; and, if they find that it does not answer the finery on the outfide, they throw it by with the greater indignation and contempt. I hope, that, when this edition of my works shall be opened and read, the best judges will find connection, consistency, folidity, and spirit, in it. Mr. Harte may recensere and emendere, as much as he pleases; but it will be to little purpose, if you do not co-operate with him. The work will be imperfect.

I thank you for your last information, of our success in the Mediterranean; and you say, very rightly, that a Secretary of State ought to be well informed. I hope, therefore, you will take care that I shall. You are near the busy scene in Italy; and I doubt not but that, by frequently looking at the map, you have all that theatre of war very perfect in your

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I like your account of the falt-works; which shows that you gave some attention while you were seeing them. But, notwithstanding that, by your account, the Swifs salt is (I dare say) very good, yet I am apt to suspect that it falls a little short of the true Attic falt, in which there was a peculiar quickness and That fame Attic falt seasoned almost all Greece, except Bœotia; and a great deal of it was exported afterwards to Rome, where it was counterfeited by a composition called Urbanity, which in some time was brought to very near the perfection of the original Attic falt. The more you are powdered with these two kinds of salt, the better you will keep, and the more you will be relished.

Adieu! My compliments to Mr. Harte and Mr. Eliot.

LETTER LXXXIX.

London, April the 14th, O. S. 1747.

DEAR BOY.

If you feel half the pleasure from the consciousness of doing well, that I do from the information. well, that I do from the informations I have lately received in your favour from Mr. Harte, I shall have little occasion to exhort or admonish you any more, to do what your own fatisfaction and felf-love will fufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your studies; and that, beginning to understand, you begin to taste them. pleasure will increase, and keep pace with your attention; so that the balance will be greatly to your advantage. You may remember, that I have always earnestly recommended to you. to do what you are about, be that what it will; and to do nothing else at the same time. Do not imagine, that I mean. by this, that you should attend to, and plod at your book all day along; far from it: I mean that you should have your pleasures too; and that you should attend to them, for the time, as much as to your studies; and if you do not attend equally to both, you will neither have improvement or fatisfaction from either. A man is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be folving, in his own mind. a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a poor mathematician. There is time enough for every thing, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The Pensionary de Witt, who was torn to pieces in the year 1672, did the whole business of the Republic, and yet had time left to go to affemblies in the evening, and fup in company. Being asked, how he could possibly find time to go through to much business, and yet amuse himself in the evenings as he did? he answered, There was nothing fo easy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow, that could be done to-day. This steady and undissipated attention to one object, is a fure mark of superior genius; as hurry, buftle, and agitation, are the never-failing symptoms, of a weak and frivolous mind. When you read Horace, attend to the justness of his thoughts, the happiness of his diction, and the beauty of his poetry; and do not think of Puffendorf de Homine et Cive: and, when you are reading Puffendorf, do not think of Madame de St. Germain; nor of Puffendorf, when you are talking to Madame de St. Germain.

Mr. Harte informs me, that he has reimbursed you of part of your losses in Germany; and I consent to his reimbursing you of the whole, now that I know you deserve it. I shall grudge you nothing, nor shall you want any thing, that you desire, provided you deserve it: so that you see, it is in your own

power to have whatever you pleafe.

There is a little book which you read here with Monsieur Coderc, entitled, Maniere de bien penser dans les ouverages d'esprie, written by Pere Bouhours. I wish you would read this book again, at your leisure hours; for it will not only divert you, but likewise form your taste, and give you a just manner of thinking. Adieu!

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LETTER XC

London, June the 30th, O.S. 1747.

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I Was extremely pleased with the account, which you gave me in your last, of the civilities that you received in your Swiss progress; and I have written, by this post, to Mr. Burnaby, and to the Avoyer, to thank them for their parts. If the attention you met with pleased you, as I dare say it did, you will, I hope, draw this general conclusion from it, That attention and civility please all those to whom they are paid; and that you will please others, in proportion as you are attentive and civil to them.

Bishop Burnet has wrote his travels through Switzerland; and Mr. Stanyan, from a long residence there, has written the best account, yet extant, of the thirteen Cantons; but those books will be read no more, I presume, after you shall have published your account of that country. I hope you will favour me with one of the first copies. To be serious; though I do not defire that you should immediately turn author, and oblige the world with your travels; yet, wherever you go, I would have you as curious and inquisitive as if you did intend to write them. I do not mean, that you should give yourself so much trouble, to know the number of houses, inhabitants, fign-posts, and tomb-stones of every town that you go through; but that you should inform yourself, as well as your stay will permit you, whether the town is free, or who it belongs to, or in what manner; whether it has any peculiar privileges or cuftoms; what trade or manufactures; and fuch other particulars as people of fense desire to know. And there would be no manner of harm, if you were to take memorandums of fuch things, in a paper book, to help your memory. The only way of knowing all these things is, to keep the best company, who can best inform you of them.

I am just now called away; so good-night!

LETTER XCI

London, July the 20th, O. S. 1747.

DEAR BOY,

IN your Mamma's letter, which goes here enclosed, you will find one from my fister, to thank you for the Arquebusade water which you sent her; and which she takes very kindly. She would not show me her letter to you; but told me, that it contained good wishes and good advice; and, as I know she will show your letter, in answer to her's, I send you here enclosed the draught of the letter which I would have you write to her. I hope you will not be offended at my offering you my assistance upon this occasion: because, I presume, that as yet you are not much used to write to Ladies. A propos of letter-

writing; the best models that you can form yourself upon, are, Cicero, Cardinal d'Ossat, Madame Sevigné, and Comte Bussy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends, are the best examples that you can imitate, in the friendly and the familiar style. The simplicity and clearness of Cardinal d'Ossat's letters, show how letters of business ought to be written: no affected turns, no attempt at wit, obscure or perplex his matter; which is always plainly and clearly stated, as business always should be For gay and amusing letters, for enjouement and badinage, there are none that equal Comte Bussy's and Madame Sevigré's. They are so natural, that they seem to be the extempore convertations of two people of wit; rather than letters, which are commonly studied, though they ought not to be so. I would advise you to let that book be one in your itinerant library; it will both amuse and inform you

I have not time to add any more now; fo good night.

LETTER XCII.

London, July the 30th, O. S. 1747.

DEAR BOY,

IT is now four posts since I have received any letter, either from you or from Mr. Harte. I impute this to the rapidity of your travels through Switzerland; which I suppose are by this time finished.

You will have found by my late letters, both to you and to Mr. Harte, that you are to be at Leipfig by next Michaelmas; where you will be lodged in the house of Professor Mascow, and boarded in the neighbourhood of it, with fome young men of fashion. The Protessor will read you lectures upon Grotius de Jure Belli et Pacis, the Institutes of Justinian, and the Jus Publicum Imperii; which I expect that you shall not only hear, but attend to, and retain. I also expect, that you make yourself perfectly master of the German language; which you may very soon do there, if you please. I gave you fair warning, that at Leipsig I shall have an hundred invisible spies about you; and shall be exactly informed of every thing that you do, and of almost every thing that you fay. I hope, that, in confequence of those minute informations, I may be able to fay of you, what Velleius Paterculus tays of Scipio; that in his whole life, nibil non laudandum aut sixit, aut fecit, aut sensit. There is a great deal of good company in Leipfig; which I would have you frequent in the evenings; when the studies of the day are over. There is likewife a kind of Court kept there, by a Dutchess Dowager of Courland; at which you should get introduced. The King of Poland and his Court go likewise to the fair at Leipsig, twice 2 year; and I shall write to Sir Charles Williams, the King's Minister there, to have you presented, and introduced into good company. But I must remind you, at the same time, that it will be to very little purpose for you to frequent good company,

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if you do not conform to, and learn their manners; if you are not attentive to please, and well-bred, with the eatiness of a man of fashion. As you must attend to your manners, so you must not negled your person; but take care to be very clean, well dreffed, and genteel: to have no difagreeable attitudes, nor awkward tricks; which many people use themselves to, and then cannot leave them off. Do you take care to keep your teeth very clean, by washing them constantly every morning, and after every meal? This is very necessary, both to preserve your teeth a great while, and to fave you a great deal of pain. Mine have plagued me long, and are now failing out, merely from want of care when I was of your age. Do you drefs well, and not too well? Do you confider your air and manner of prefenting yourfelf, enough, and not too much? neither negligent nor fiiff. All these things deserve a degree of care, a second-rate attention; they give an additional lustre to real merit. My Lord Bacon fays, that a pleasing figure is a perpetual letter of recommendation. It is certainly an agreeable forerunner of merit, and fmooths the way for it.

Remember that I shall see you at Hanover next summer, and shall expect perfection; which if I do not meet with, or at least something very near it, you and I shall not be very well together. I shall dissect and analyse you with a microscope, so that I shall discover the least speck or blemish. This is fair warning; therefore take your measures accordingly. Yours.

LETTER XCIII.

London, August the 7th, O. S. 1747.

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Reckon that this letter has but a bare chance of finding you 1 at Lausanne; but I was resolved to risk it, as it is the last that I shall write to you till you are settled at Leipsig. I sent you by the last post, under cover to Mr. Harte, a letter of recommendation to one of the first people at Munich; which you will take care to present to him in the politest manner: he will certainly have you prefented to the Electoral family; and I hope you will go through that ceremony with great respect, goodbreeding, and eafe. As this is the first Court that ever you will have been at, take care to inform yourfelf, if there be any particular customs or forms to be observed, that you may not commit any mistake. At Vienna, men always make courtesies, instead of bows, to the Emperor; in France, nobody bows at all to the King, nor kiffes his hand; but, in Spain and England, bows are made, and hands are kiffed. Thus every Court has some peculiarity or other, which those who go to them ought previously to inform themselves of, to avoid blunders and awkwardneffes.

I have

I have not time to fay any more now, than to wish you a good journey to Leipsig; and great attention, both there and in going there. Adieu.

LETTER XCIV.

London, September 21st, O. S 1747.

DEAR BOY,

I Received, by the last, your letter of the 8th, N. S. I am very forry to find by it, that you are not well; but, as I take it for granted, that your indisposition proceeds from having eaten a prodigious quantity of fruit, I suppose you are quit of it, for a Looseness, which is the price that most people pay for the autumn fruit.

I do not wonder that you were furprised at the credulity and superstition of the Papists at Einesiedlen, and at their absurd stories of their chapel. But remember, at the same time, that errors and mistakes, however gross, in matters of opinion, if they are fincere, are to be pitied; but not punished, nor laughed The blindness of the understanding is as much to be pitied, as the blindness of the eyes; and there is neither jest nor guilt in a man's losing his way in either case. Charity bids us set him right, if we can, by arguments and persuasions; but Charity, at the same time, forbids, either to punish or ridicule his misfortune. Every man's reason is, and must be, his guide; and I may as well expect, that every man should be of my fize and complexion, as that he should reason just as I do. Every man feeks for truth; but God only knows who has found it. therefore, as unjust to perfecute, as it is absurd to ridicule, people for those several opinions, which they cannot help entertaining upon the conviction of their reason. It is the man who tells, or who acts a lie, that is guilty, and not he who honestly and fincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity; and generally misses of its aim in every one of these views; for the lies are always detected, fooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last; for as soon as ever I am detected (and detected I most certainly shall be) I am blasted for the infamous attempt; and whatever is faid afterwards, to the disadvantage of that person, however true, passes for calumny. If I lie, or equivocate, for it is the fame thing, in order to excuse myself of something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover, at once, my fear, as well as my falsehood; and only increase, instead of avoiding, the danger and the shame; I show myself to be the lowest and meanest of mankind, and am fure to be always treated as fuch. Fear, instead of avoiding,

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ing, invites danger; tor concealed cowards will infult known enes. If one has had the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way of being forgiven. Equivocating, evading, shuffling, in order to remove a present danger or inconveniency, is fomething to mean, and betrays to much fear, that whoever practifes them, always deferves to be, and often will be kicked. There is another fort of lies, inoffenfive enough in themselves, but wonderfully ridiculous; I mean those hes which a mistaken vanity suggests, that defeat the very end for which they are calculated, and terminate in the humiliation and confusion of their author, who is sure to be detected-These are chiefly narrative and historical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers from which nobody but himself ever escaped; he has seen with his own eyes, whatever other people have heard or read of: he has had more bonnes fort: nes, than ever he knew women; and has rid more miles post in one day, than ever courier went in two. He is foon discovered, and as soon becomes the object of universal contempt and ridicule. Remember then, as long as you live, that nothing but firict truth can carry you through the world, with either your conscience or your honour unwounded. It is not only your duty, but your interest: as a proof of which, you may always observe, that the greatest fools are the greatest liars For my own part, I judge of every man's truth by his degree

of understanding.

This letter will, I suppose, find you at Leipsig; where I expect and require from you attention and accuracy, in both which you have hitherto been very deficient. Remember that I shall see you in the summer; shall examine you most narrowly; and will never forget nor forgive those faults, which it has been in your own power to prevent or cure: and be assured, that I have many eyes upon you at Leipsig, besides Mr. Harte's.

Adieu!

LETTER XCV.

London, October the 2d, O. S. 1747.

DEAR BOY,

BY your letter of the 18th past, N. S. I find that you are a tolerable good landscape painter, and can present the several views of Switzerland to the curious. I am very glad of it, as it is a proof of some attention; but I hope you will be as good a portrait painter, which is a much more noble science. By portraits, you will easily judge, that I do not mean the outlines and colouring of the human figure; but the inside of the heart and mind of man. This science requires more attention, observation and penetration, than the other; as indeed it is infinitely more useful. Search therefore, with the greatest

care, into the characters of all those whom you converse with: endeavour to discover their predominant passions, their prevailing weakneffes, their vanities, their follies, and their humours: with all the right and wrong, wife and filly fprings of human actions, which make fuch inconfiftent and whimfical beings of us rational creatures. A moderate share of penetration, with great attention, will infallibly make these necessary discoveries. This is the true knowledge of the world; and the world is a country which nobody ever yet knew by description; one must travel through it one's felf to be acquainted with it. The Scholar, who in the dust of his closet talks or writes of the world, knows no more of it, than that Orator did of war who judiciously endeavoured to instruct Hannibal in it. and Camps are the only places to learn the world in. alone all kinds of characters refort, and human nature is feen in all the various shapes and modes, which education, custom, and habit give it: whereas, in all other places, one local mode generally prevails, and produces a feeming, though not a real, famenels of character. For example, one general mode diftinguishes an University, another a trading town, a third a feaport town, and fo on; whereas at a capital, where the Prince or the Supreme Power refides, some of all these various modes are to be feen, and feen in action too, exerting their utmost skill in pursuit of their feveral objects. Human nature is the fame all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a Courtier, a Soldier, or an Ecclefiaftic; but, from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is effentially the fame in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of fenfe imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things, which are not wrong in themselves. versatile ingenium is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be ferious with the grave, chearful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

As I hardly know any thing more useful, than to see, from time to time, pictures of one's self drawn by different hands, I fend you here a sketch of yourself, drawn at Lausanne, while you were there, and sent over here by a person who little thought that it would ever fall into my hands; and indeed it

was by the greatest accident in the world that it did.

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LETTER XCVI.

London, October the 9th, O. S. 1747.

DEAR BOY, PEOPLE of your age have, commonly, an unguarded frankness about them; which makes them the easy prey and bubbles of the artful and experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indifcreet and unbounded confidence, always to their loss, often to their ruin. Beware therefore, now that you are coming into the world, of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not let your vanity, and felf-love, make you suppose that people become your friends at first fight, or even upon a short ac-Real friendship is a slow grower; and never quaintance. thrives, unless ingrafted upon a stock of known and reciprocal There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, This friendship is hastily produced, by of fhort duration. their being accidentally thrown together, and purfuing the fame course of riot and debauchery. A fine friendship, truly ! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil Magistrate. However, they have the inpudence, and the folly, to call this confederacy, a friend-They lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a fudden, fome accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaifant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, and not without reason, form their opinion of you, upon that which they have of your friends; and there is a Spanish proverb, which says, very justly, Tell me who you live with, and I will tell you who you are. One may fairly suppose, that a man, who makes a knave or a fool his friend, has fomething very bad to do, or to conceal. But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the

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next dangerous thing to their friendship. Have a real referve with almost every body; and have a seeming reserve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trisses; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour as much as you can, to keep company with people above you. There you rife, as much as you fink with people below you; for (as I have mentioned before) you are whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that is the least consideration: but I mean with regard to their merit, and the light in which the

world confiders them.

There are two forts of good company; one, which is called the beau monde, and confifts of those people who have the lead in Courts, and in the gay part of life; the other confifts of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science. For my own part, I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the Princes in Europe. What I mean by low company, which should by all means be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who statter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company, is but too common: but it is very filly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may possibly ask me, whether a man has it always in his power to get into the best company? and how? I say, Yes, he has, by deserving it; provided he is but in circumstances which enable him to appear upon the footing of a gentleman. Merit and good-breeding will make their way every where. Knowledge will introduce him, and good breeding will endear him to the best companies; for, as I have often told you, politeness and good-breeding are absolutely necessary to adorn any, or all other good qualities or talents. Without them, no knowledge, no persection whatsoever, is seen in its best light. The Scholar, without good-breeding, is a Pedant, the Philosopher a Cynic,

the Soldier, a Brute; and every man disagreeable.

I long to hear, from my feveral correspondents at Leipfig, of your arrival there, and what impression you make on them at first; for I have Arguses, with an hundred eyes each, who will watch you narrowly, and relate to me faithfully. My accounts will certainly be true; it depends upon you, entirely, of what kind they shall be. Adieu.

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LETTER XCVII.

London, October the 16th, O.S. 1747.

DEAR BOY, HE art of pleasing is a very necessary one to posses; but a very difficult one to acquire. It can hardly be reduced

to rules; and your own good fense and observation will teach you more of it than I can. Do as you would be done by, is the furest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes or your weaknesses, depend upon it, the same complaisance and attention, on your part, to theirs, will equally please them. Take the tone of the company, that you are in, and do not pretend to give it; be ferious, gay, or even trifling, as you find the present humour of the company: this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable; if by chance you know a very short flory, and exceedingly applicable to the pretent subject of conversation, tell it in as few words as possible; and even then, throw out that you do not love to tell stories; but that the shortness of it tempted you. Of all things, banish the egotism out of your conversation, and never think of entertaining people with your own personal concerns, or private affairs; though they are interesting to you, they are tedious and impertinent to every body else: besides that, one cannot keep one's own private affairs too fecret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to their conversation, which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourfelf, and with much more advantage. Never maintain an argument with heat and clamour, tho' you think or know yourfelf to be in the right; but give your opinion modeftly and coolly, which is the only way to convince; and if that does not do, try to change the conversation, by saying, with good humour, " We shall hardly convince one another, nor is it neces-" fary that we should, so let us talk of something else."

Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company

may be, and often is, highly improper in another.

The jokes, the bons mots, the little adventures, which may do very well in one company, will feem flat and tedious, when re-The particular characters, the habits, the cant lated in another. of one company may give merit to a word, or a gesture, which would have none at all if divefted of those accidental circum flances. Here people very commonly err; and fond of fomething that has entertained them in one company, and in certain circumstances,

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circumstances repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill-timed, or misplaced. Nay, they often do it with this silly preamble; "I will "tell you an excellent thing;" or, "I will tell you the best "thing in the world." This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing

look, very defervedly, like a fool.

If you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has; and do justice to the one, and fomething more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel; and, though they love to hear justice done to them, where they know that they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example; Cardinal Richelieu, who was undoubtedly the ablest Statelman of his time, or perhaps of any other, had the idle vanity of being thought the best Poet too; he envied the great Corneille his reputation, and ordered a criticism to be written upon the Cid. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but en passant, and as it might naturally occur. But the incense which they gave him, the smoke of which, they knew, would turn his head in their favour, was as a bel esprit and a Poet. Why? Because he was fure of one excellency, and diffruftful as to the other. You will eafily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himself about it; but his prevailing weakness was, to be thought to have a polite and happy turn to gallantry, of which he had undoubtedly less than any man living: it was his tayourite and frequent tubject of conversation; which proved, to those who had any penetration, that it was his prevailing weakness. And they applied to it with fuccefs.

Women have, in general, but one object, which is their beauty; upon which, tcarce any flattery is too gross for them to swallow. Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person; if her face is so shocking, that she must, in some degree, be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure, is desormed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself, that she has graces; a certain manner; a je ne sçais quei, still more engaging than beauty. This truth is evident, from the studied and elaborate dress of the ugliest

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ugliest women in the world. An undoubted, uncontested, confcious beauty, is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to no body for giving it her. She must be flattered upon her understanding; which, though she may possibly not doubt of herfelf, yet she suipects that men may distrust.

Do not mistake me, and think that I mean to recommend to you, abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for people's weaknesses, and innocent, though ridiculous vanities. If a man has a mind to be thought wifer, and a woman hand-somer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpose) to undeceive them.

There are little attentions, likewise, which are infinitely engaging, and which sensibly affect that degree of pride and self-love, which is inteparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example; to observe the little habits, the likings, the antipathies, and the tastes of those whom we would gain; and then take care to provide them with the one, and to secure them from the other; giving them, genteelly, to understand, that you had observed they liked such a dish, or such a room; for which reason you had prepared it: or, on the contrary, that having observed they had an aversion to such a dish, a dislike to such a person, & c. you had taken care to avoid presenting them. Such attention, to such trisses, flatters self-love much more than greater things, as it makes people think themselves almost the only objects of your thoughts and care.

These are some of the arcana's necessary for your initiation in the great society of the world. I wish I had known them better, at your age; I have paid the price of three-and-sisty years for them, and shall not grudge it, if you reap the advantage. Adieu.

LETTER XCVIII.

London, October the 30th, O. S. 1747.

I AM very well pleased with your Itinerarium, which you sent me from Ratisbon. It shows me that you observe and inquire as you go, which is the true end of travelling. Those who travel heedlessly from place to place, observing only their distance from each other, and attending only to their accommodation at the inn at night, set out fools, and will certainly return so. Those who only mind the raree-shows of the places which they go through, such as steeples, clocks, town-houses, &c. get

fo little by travels, that they might as well stay at home. But those who observe, and enquire into the situations, the strength, the weakness, the trade, the manufactures, the government, and constitution of every place they go to; who frequent the best companies, and attend to their several manners and characters; those alone travel with advantage: and as they set out wise, return wifer.

I would advise you always to get the shortest description or hiftory of every place where you make any stay; and such a book, however imperiect, will fill fuggett to you matter for inquiry; upon which you may get better informations from the people of the place. For example; while you are at Leipfig, get some short account (and to be fure there are many fuch) of the prefent state of that town, with regard to its magistrates, its police, its privileges, &c. and then inform yourfelf more minutely, upon all those heads, in conversation with the most intelligent people. Do the same thing afterwards with regard to the Electorate of Saxony: you will find a short history of it in Puffendors's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In short, be curious, attentive, inquisitive, as to every thing; littlessness and indolence are always blameable, but, at your age, they are unpardonable. Confider how precious, and how important, for all the rest of your life, are your moments for these next three or four years; and do not lose one of them. Do not think I mean that you should study all day long; I am far from advising or defiring it: but I defire that you would be doing fomething or other all day long; and not neglect half hours and quarters of hours, which at the year's end amount to a great fum. For instance; there are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning, in those intervals, take up any book, though ever so trifling a one; even down to a jest book; it is still better than doing nothing.

Nor do I call pleasures idleness, or time lost, provided they are the pleasures of a rational being; on the contrary, a certain portion of your time, employed in those pleasures, is very usefully employed. Such are public spectacles, assemblies of good company, chearful suppers, and even balls: but then, these require atten-

tion, or else your time is quite lost.

There are a great many people, who think themselves employed all day, and who, if they were to cast up their accounts at night, would find, that they had done just nothing. They have read two or three hours, mechanically, without attending to what they read, and, consequently, without either retaining it, or reasoning upon it. From thence they saunter into company, without taking any part in it, without observing the characters of persons, or the subjects of the conversation; but are either thinking of some trifle, foreign to the present purpose, or, often, not thinking at all; which silly and idle suspension of thought, they would

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not qui shor would dignify with the name of absence and distraction. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they

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Pray do you be as attentive to your pleasures as to your fludies. In the latter, observe and reflect upon all you read; and in the former be watchful and attentive to all that you see and hear; and never have it to fay, as a thousand fools do, of things that were faid and done before their faces, That, truly, they did not mind them, because they were thinking of something else. Why were they thinking of something else? and, if they were, why did they come there? The truth is, that the Remember the hoc age: do what fools were thinking of nothing you are about, be that what it will; it is either worth doing well, Wherever you are, have (as the low, vulgar exor not at all. pression is) your ears and your eyes about you. Listen to every thing that is faid, and fee every thing that is done. Observe the looks and countenances of those who speak, which is often a surer way of discovering the truth, than from what they say. But then keep all these observations to yourself, for your own private use. and rarely communicate them to others. Observe, without being thought an observer; for otherwise people will be upon their guard before you.

Consider seriously, and follow carefully, I beseech you, my dear child, the advice which from time to time I have given, and shall continue to give you; it is at once the result of my long experience, and the effect of my tenderness for you. I can have no interest in it but yours. You are not yet capable of wishing yourself half so well as I wish you; follow therefore, for a time at least, implicitly, advice which you cannot suspect, though possibly you may not yet see the particular advantages of

it: but you will one day feel them. Adieu.

LETTER XCIX.

London, November the 6th, O. S. 1747.

THREE mails are now due from Holland, so that I have no letter from you to acknowledge: I write to you therefore, now, as usual, by way of slapper, to put you in mind of your-self. Doctor Swift, in his account of the Island of Laputa, describes some philosophers there, who were so wrapped up and absorbed in their abstruse speculations, that they would have forgotten all the common and necessary duties of life, if they had not been reminded of them by persons who slapped them, whenever they observed them continue too long in any of those learned trances. I do not, indeed, suspect you of being absorbed in abstruse speculations; but, with great submission to you, may I not suspect, that levity, inattention, and too little thinking, require a slapper, as well as too deep thinking? If my letters should happen to get to you, when you are sitting by the sire

and doing nothing, or when you are gaping at the window, may they not be very proper flaps, to put you in mind, that you might employ your time much better? I knew, once, a very covetous, fordid fellow, who used frequently to say, "Take care of the pence; for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you to take care of minutes; for hours will take care of themselves. I am very sure, that many people lose two or three hours every day, by not taking care of the minutes. Never think any portion of time, whatsoever, too short to be employed; something or other may always be done in it.

While you are in Germany, let all your historical studies be relative to Germany: not only the general history of the Empire, as a collective body; but of the respective Electorates, Principalities, and Towns; and also, the genealogy of the most considerable families. A genealogy is no trisle, in Germany; and they would rather prove their two-and-thirty quarters, than two-and-thirty cardinal virtues, if there were so many. They are

not of Ulysses's opinion; who fays very truly,

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LETTERC

London, November the 24th, O.S. 1747.

A Soften as I write to you (and that you know is pretty often) fo often I am in doubt whether it is to any purpose, and whether it is not labour and paper lost. This entirely depends upon the degree of reason and reflection which you are master of, or think proper to exert. If you give yourself time to think, and have sense enough to think right, two reflections must necessarily occur to you; the one is, that I have a great deal of experience, and that you have none; the other is, that I am the only man living who cannot have, directly or indirectly, any interest, concerning you, but your own. From which two undeniable principles, the obvious and necessary conclusion is, that you ought, for your own sake, to attend to, and follow my advice.

If, by the application which I recommend to you, you acquire great knowledge, you alone are the gainer; I pay for it. If you should deserve either a good or a bad character, mine will be exactly what it is now, and will neither be the better in the first case, nor the worse in the latter. You alone will be the gainer or the loser.

Whatever your pleasures may be, I neither can nor shall envy you them, as old people are sometimes suspected, by young people, to do, and I shall only lament, if they should prove such

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es are unbecoming a man of honour, or below a man of sense. But you will be the real sufferer, if they are such. As therefore it is plain, that I can have no other motive than that of affection, in whatever I say to you, you ought to look upon me as your best, and, for some years to come, your only triend.

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True triendship requires certain proportions of age and manners, and can never fubfit where they are extremely different, except in the relations of parent and child; where affection on one fide, and regard on the other, make up the difference. The friendhip which you may contract with people of your own age, may be fincere, may be warm; but must be, for some time, reciprocally unprofitable, as there can be no experience on either fide. The young leading the young, is like the blind leading the blind; " they will both fall into the ditch." The only ture guide is, he who has often gone the road which you want to go. Let me be that guide, who have gone all roads; and who can confequently point out to you the best. If you ask me why I went in any of the bad roads myfelf? I will answer you, very truly, That it was for want of a good guide: ill example invited me one way, and a good guide was wanting, to thow me a better. But if any body, capable of advising me, had taken the same pains with me, which I have taken, and will continue to take with you, I should have avoided many follies and inconveniencies, which undirected youth ran me into. My father was neither defirous nor able to advise me; which is what, I hope, you cannot fay of yours. You see that I make use only of the word advice; because I would much rather have the affent of your reason to my advice, than the submission of your will to my This, I persuade myself, will happen, from that deauthority. gree of fense which I think you have; and therefore I will go on advising, and with hopes of fuccels.

You are now fettled for some time at Leipsig: the principal object of your stay there, is the knowledge of books and sciences; which if you do not, by attention and application, make yourselt master of, while you are there, you will be ignorant of them all the rest of your life; and, take my word for it, a life of ignora ce is not only a very contemptible, but a very tirefome Redouble your attention, then, to Mr. Harte, in your private studies of the Litteræ Humaniores, especially Greek State your difficulties whenever you have any; and do not suppress them, either from miltaken shame, lazy indifference, or in order to have done the fooner. Do the fame when you are at lectures with Proteffor Mascow, or any other Professor; let nothing pass till you are fure that you understand it thoroughly; and accustom yourself to write down the capital points of what you learn. When you have thus usefully employed your morning, you may with a safe conscience divert yourtelf in the evenings; and make those evenings very useful too, by passing them in good company, and, by observation and attention, learning as much of the world as Leipfig can teach you. You will observe and imitate the manners of the people of the best fashion there; not that they are (it may be) the best manners in the world; but because they are the best manners of the place where you are, to which a man of sense always conforms. The nature of things (as I have often told you) is always and every where the same; but the modes of them vary, more or less, in every country; and an easy and genteel conformity to them, or rather the assuming of them at proper times and in proper places, is what particularly constitutes a man of the world, and a well-bred man.

Here is advice enough, I think, and too much, it may be, you will think, for one letter: if you follow it, you will get knowledge, character, and pleasure by it: if you do not, I only lose operam et oleum, which, in all events, I do not grudge you.

I fend you, by a person who sets out this day for Leipsig, a small packet from your Mamma, containing some valuable things which you lest behind; to which I have added, by way of a New-year's gift, a very pretty tooth-pick case: and, by the way, pray take care of your teeth, and keep them extremely clean. I have likewise sent you the Greek roots, lately translated into English from the French of the Port Royal. Inform yourself what the Port Royal is. To conclude with a quibble; I hope you will not only seed upon these Greek roots, but likewise digest them perfectly. Adieu.

LETTER CI.

London, December the 11th, O.S. 1747.

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DEAR BOY, HERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of Time. It is in every body's mouth; but in few people's practice. Every fool, who flatterns away his whole time in nothings, utters, however, fome trite common-place fentence, of which there are millions, to prove, at once, the value and the fleetness of time. The fun-dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is if loft. But all these admonitions are useles, where there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myfelf, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical effay upon the use and abuse of time; but I will only give you foine hints, with regard to the use of one particular period of that long time which, I hope, you have before you; I mean, the next two years. Remember then, that whatever knowledge you do not folidly lay the foundation of before you are eighteen, you will never be master of

while you beathe. Knowledge is a comfortable and necessary retreat and thater for us in an advanced age; and if we do not plant it while young, it will give us no hade when we grow old. I neither require no expect from you, great application to books, after you are once thown out into the great world I know it is impossible; and it may even, in some cases, be improper: this, therefore, is your time, and your only time, for enwearied and uninterrupted application. If you should sometimes think it a little laborious, confider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the fooner you will be at your journey's end. The fooner you are qualified for your liberty, the fooner you shall have it; and your manumission will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promife you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was fo good a manager of his time, that he would not even lofe that fmall portion of it, which the calls of nature obliged him to pass in the necessary-house: but gradually went through all the Latin Poets, in those moments, He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first, and then sent them down as a facrifice to Cloacina: this was fo much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book, which you shall read in that manner, very prefent in your mind. Books of science, and of a grave fort, must be read with continuity; but there are very many, and even very useful ones, which may be read with advantage by fnatches, and unconnectedly; fuch are all the good Latin poets, except Virgil in his Æneid: and fuch are most of the modern poets, in which you will find many pieces worth reading, that will not take up above seven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and shut up for the little intervals of (otherwise) idle time, that every body has in the course of the day, between either their studies or their pleafures. Good night.

LETTER CII.

London, December the 18th, O.S. 1747.

DEAR BOY,

A S two mails are now due from Holland, I have no letter of your's or Mr. Harte's to acknowledge; fo that this letter is the effect of that scribendi cacoethes, which my fears, my hopes, and my doubts, concerning you, give me. When I have wrote you a very long letter upon any subject, it is no sooner gone,

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but I think I have omitted fomething in it, which right be of use to you; and then I prepare the supplement torche next post; or elle some new subject occurs to me; upon shich, I fancy, that I can give you tome informations, or point out fome rules, which may be advantageous to you. This ets me to writing again, though God knows whether to any purpole or not: a few years more can only ascertain that. But, whatever my success may be, my anxiety and my care can only be the effects of that tender affection which I have for you; and which you cannot represent to yourself greater than it really is. But do not mistake the nature of that affection, and think it of a kind that you may with impunity abuse. It is not natural affection, there being in reality no fuch thing; for, if there were, fome inward fentiment must necessarily and reciprocally discover the Parent to the Child, and the Child to the Parent, without any exterior indications, knowledge, or acquaintance whatfoever; which never happened, fince the creation of the world, whatever Poets, Romance and Novel-writers, and fuch Sentiment-mongers, may be pleased to say to the contrary. Neither is my affection for you that of a mother, of which the only, or at least the chief objects, are health and life: I wish you them both, most heartily; but, at the fame time, I confess they are by no means my prin-

cipal care.

My object is to have you fit to live; which if you are not, I do not defire that you should live at all. My affection for you then is, and only will be, proportioned to your merit; which is the only affection that one rational being ought to have for another. Hitherto I have discovered nothing wrong in your heart, or your head: on the contrary, I think I see sense in the one, and sentiments in the other. This persuasion is the only motive of my present affection; which will either increase or diminish, according to your merit or demerit. If you have the knowledge, the honour, and the probity which you may have, the marks and warmth of my affection shall amply reward them; but if you, have them not, my aversion and indignation will rise in the same proportion; and in that case, remember that I am under no further obligation, than to give you the necessary means of sublisting. If ever we quarrel, do not expect, or depend upon any weakness in my nature, for a reconciliation, as children frequently do, and often meet with, from filly parents; I have no fuch weakness about me : and, as I will never quarrel with you, but upon some essential point; if once we quarrel, I will never forgive. But I hope and believe, that this declaration (for it is no threat) will prove unnecessary. You are no stranger to the principles of virtue; and, furely, whoever knows virtue, must love it. As for knowledge, you have already enough of it, to engage you to acquire more. The ignorant only, either despile it, or think that they have enough: those who have the most, ere always the most desirous to have more, and know that the most they can have is, alas! but too little.

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Consider, from time to time, and retain the friendly advice sich I send you. The advantage will be all your own.

LETTER CIII.

London, December the 29th, O. S. 1747.

DEAR BOY,

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I Have received two letters from you, of the 17th and 22d, N. S. by the last of which I find that some of mine to you must have miscarried; for I have never been above two posts without writing to you or to Mr. Harte, and even very long letters. I have also received a letter from Mr. Harte, which gives me great satisfaction: it is full of your praises; and he answers for you, that, in two years more, you will deserve your manumission, and be fit to go into the world, upon a footing that will do you honour, and give me pleasure.

I thank you for your offer of the new edition of Adamus Adami, but I do not want it, having a good edition of it at prefent. When you have read that, you will do well to follow it with Pere Bougeant's Histoire du Traits de Munster, in two volumes quarto; which contains many important anecdotes concerning that famous treaty,

that are not in Adamus Adami.

You tell me that your lectures upon the Jus Publicum will be ended at Easter; but then I hope that Monsieur Mascow will begin them again; for I would not have you discontinue that study one day while you are at Leipfig. I suppose that Monsieur Mascow will likewise give you lectures upon the Instrumentum Pucis, and upon the capitulations of the late Emperors.—Your German will go on, of course; and I take it for granted, that your flay at Leipfig will make you perfect master of that language, both as to speaking and writing; for remember, that knowing any language imperfectly, is very little better than not knowing it at all: people being as unwilling to speak in a language which they do not possess thoroughly, as others are to hear them. Your thoughts are cramped, and appear to great disadvantage, in any language of which you are not periect mafter. Let Modern History share part of your time, and that always accompanied with the maps of the places in question: Geography and History are very imperfect separately, and, to be useful, must be joined.

Go to the Dutchess of Courland's, as often as the and your leifure will permit. The company of women of fathion will improve your manners, though not your understanding; and that complaisance and politeness, which are so useful in men's com-

pany, can only be acquired in women's.

Remember always, what I have told you a thousand times, that all the talents in the world will want all their lustre, and some part of their use too, if they are not adorned with that easy good-breeding, that engaging manner, and those graces, which

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feduce and preposses people in your favour at first sight. A paper care of your person is by no means to be neglected; alway extremely clean; upon proper occasions, sine. Your carriage genteel, and your motions graceful. Take particular care of your manner and address, when you present yourself in company. Let them be respectful without meanness, easy without too much samiliarity, genteel without affectation, and infinuating without

any feeming art or defign.

You need not lend me any more extracts of the German conflitution; which, by the course of your present studies, I know you must soon be acquainted with: but I would now rather that your letters should be a fort of journal of your own life. As or instance; what company you keep, what new acquaintances you make, what your pleasures are; with your own restections upon the whole: likewise what Greek and Latin books you read and understand. Adieu.

LETTER CIV.

January the 2d, O. S. 1748.

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DEAR BOY,

A M edified with the allotment of your time at Leipfig; which is so well employed, from morning till night, that a fool would say, you had none lest for yourself; whereas, I am sure, you have sense enough to know, that such a right-use of your time is having it all to yourself; nay, it is even more, for it is laying it out to immense interest; which, in a very tew

years, will amount to a prodigious capital.

Though twelve of your fourteen Commensaux may not be the livelieft people in the world, and may want (as I eafily conceive that they do) le ton de la bonne compagnie, et les graces, which I wish you, yet pray take care not to express any contempt, or throw out any ridicule; which, I can affure you, is not more contrary to good manners than to good fense: but endeavour rather to get all the good you can out of them; and fomething or other is to be got out of every body. They will, at least, improve you in the German language; and, as they come from different countries, you may put them upon subjects, concerning which they must necessarily be able to give you some useful informations, let them be ever fo dull or disagreeable in general: they will know fomething, at least, of the laws, customs, government, and confiderable families of their respective countries; all which are better known than not, and confequently worth inquiring into. There is hardly any body good for every thing, and there is scarcely any body who is absolutely good for nothing. A good chymist will extract some spirit or other out of every substance; and a man of parts will, by his dexterity and management, elicit fomething, worth knowing, out of every Being he convertes with.

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As you have been introduced to the Dutchess of Courland, pray go there as often as ever your more necessary occupations will allow you. I am told she is extremely well-bred, and has parts. Now, though I would not recommend to you, to go into women's company in fearch of folid knowledge or judgment, yet it has its use in other respects, for it certainly polishes the manners, and gives une certaine tournure, which is very necessary in the course of the world; and which Englishmen have generally less of than any people in the world.

I cannot say that your suppers are suxurious, but you must own they are solid; and a quart of soup, and two pounds of potatoes, will enable you to pass the night without great impatience for your breakfast next morning. One part of your supper (the potatoes) is the constant diet of my old friends and countrymen, the Irish, who are the healthiest and the strongest bodies of men that I know in Europe.

As I believe that many of my letters to you and to Mr. Harte have miscarried, as well as some of yours and his to me; particularly one of his from Leipsig, to which he refers in a subsequent one, and which I never received; I would have you, for the suture, acknowledge the dates of all the letters which either of you shall receive from me; and I will do the same on my part.

That which I received by the last mail, from you, was of the 25th November, N. S. the mail before that brought me yours, of which I have forgot the date, but which enclosed one to Lady Chesterfield: she will answer it soon, and, in the mean time, thanks you for it.

My disorder was only a very great cold, of which I am intirely recovered. You shall not complain for want of accounts from Mr. + Grevenkop, who will frequently write you whatever passes here, in the German language and character; which will improve you in both. Adieu.

LETTER CV

London, January the 15th, O.S. 1748.

DEAR BOY,

I Willingly accept the New-year's gift, which you promise for next year; and the more valuable you make it, the more thankful I shall be. That depends entirely upon you; and therefore

* Lord Chestersield, from the time he was appointed Lord Lieutenant of Ireland, 1745, always called himself an Irishman, in all his letters, and in every company, which Honour has been followed by every wife and polite Governor ever since.

+ Born in Denmark, Steward of the Houshold to Lord Chefterfield, when in Ireland, from whom he got a pension upon the Irish establishment of 400 l. per annum, which he still receives, this year 1774.

of you, more correct than the former, and confiderably enlarged

and amended.

Since you do care to be an Affestor of the Imperial Chamber, and that you defire an establishment in England; what do you think of being Greek Protessor at one of our Universities? It is a very pretty finecure, and requires very little knowledge (much less than, I hope, you have already) of that language. It you do not approve of this, I am at a loss to know what else to propole to you; and there ore defire that you will inform me what for of destina ion you propose for yourself : for it is now time to fix it, and to take our measures accordingly. Mr. Harte tells me, that you let up for a Hoderixos aveg; if fo, I prefume it is in the view of tucceeding me in my office; which I will very willingly refi n to you, whenever you shall call upon me for it. But, if you intend to be the Πολιτικός, or the Βυληφορός aree there are fome trifling circumstances, upon which you should previously take your resolution. The first of which is, to be fit for it; and then, in order to be fo, make yourfelt mafter of Ancient and Modern History, and Languages. To know perfectly the conflitution and form of government of every nation; the growth and decline of ancient and modern Empires; and to trace out, and reflect upon the causes of both. To know the strength, the riches, and the commerce of every country. These little things, trifling as they feem, are yet very necessary for a Politician to know; and which, therefore, I presume, you will condescend to apply yourself to. There are some additional qualifications necessary, in the practical part of business, which may deserve some confideration in your leiture moments; fuch as an absolute command of your temper, so as not to be provoked to passion, upon any account: Patience, to hear frivolous, imperiment, and unreasonable applications; with address enough to refuse, without offending: or by your manner of granting, to double the obligation: Dexterity enough to conceal a truth, without telling a lie: Sagacity enough to read other people's countenances: and ferenity enough not to let them discover any thing by yours; a feeming frankness, with a real reserve. These are the rudiments of a Politician; the world must be your grammar.

Three mails are now due, from Holland; fo that I have no letters from you to acknowledge. I therefore conclude with recommending myself to your favour and protection, when you suc-

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LETTER CVI.

London, January the 29th, O.S. 1748.

DEAR BOY,

I Find by Mr. Harte's last letter, that many of my letters, to you and him, have been frozen up in their way to Leipsig: The thaw has, I suppose, by this time, set them at liberty, to pursue their journey to you, and you will receive a glut of them at once. Hudibras alludes, in this verse,

Like words congeald in northern air,

to a vulgar notion, that in Greenland, words were frozen in their utterance; and that, upon a thaw, a very mixed conversation was heard in the air, of all those words set at liberty. This conversation, was, I presume, too various and extensive to be much attended to: and may not that be the case of half a dozen of my long letters, when you receive them all at once? I think that I can, eventually, answer that question, thus: If you consider my letters in their true light, as conveying to you the advice of a friend, who fincerely wishes your happiness, and defires to promote your pleasures, you will both read and attend to them; but, if you consider them in their opposite, and very false light, as the dictates of a morose and sermonizing father, I am sure they will be not only unattended to, but unread. Which is the case, you can best tell me. Advice is seldom welcome; and those who want it the most, always like it the least. I hope, that your want of experience, which you must be conscious of, will convince you, that you want advice; and that your good fense will incline you to follow it.

Tell me how you pass your leisure hours at Leipsig? I know you have not many; and I have too good an opinion of you, to think, that, at this age, you would defire more. Have you assemblies, or public spectacles? and of what kind are they? Whatever they are, see them all: seeing every thing, is the only way not to admire any thing too much.

If you ever take up little tale-books, to amuse you by snatches, I will recommend two French books, which I have already mentioned; they will entertain you, and not be without some use to your mind and your manners. One is, La maniere de bien penser dans les ouvrages d'esprit, written by Pere Bouhours; I believe, you read it once in England, with Monsieur Coderc; but I think that you will do well to read it again, as I know of no book that will form your taste better. The other is, L'Art de plaire dans la Conversation, by the Abbé de Bellegarde, and is by no means useless, though I will not pretend to say, that the art of pleasing can be reduced to a receipt; if it could, I am sure, that receipt would be worth purchasing at any price. Good-sense, and good-pature are the principal ingredients; and your own observation,

and the good advice of others, must give the right colour and taste to it. Adieu! I shall always love you as you shall deserve.

LETTER CVII.

London, February the 9th, O. S. 1748.

DEAR BOY,

O U will receive this letter, not from a Secretary of State, but from a private man; for whom, at his time of life, quiet was as fit, and as necessary, as labour and activity are for you at your age, and for many years still to come. I resigned the seals, last Saturday, to the King; who parted with me most graciously, and (I may add, for he said so himself) with regret. As I retire from hurry to quiet, and to enjoy, at my ease, the comforts of private and social life, you will easily imagine that I have no thoughts of opposition, or meddling with business. Orium cum dignitate is my object. The former I now enjoy; and I hope that my conduct and character entitle me to some share of the latter. In short, I am now happy; and I found that I could not be so in my former public situation.

As I like your correspondence better than that of all the Kings, Princes, and Ministers in Europe, I shall now have leisure to carry it on more regularly. My letters to you will be written, I am sure, by me, and, I hope, read by you, with pleasure; which, I believe, seldom happens, reciprocally, to letters writ-

ten from and to a Secretary's office.

Do not apprehend that my retirement from business may be a hindrance to your advancement in it, at a proper time; on the contrary, it will promote it: for, having nothing to ask for myfelf, I shall have the better title to ask for you. But you have still a furer way than this of rifing, and which is wholly in your own power. Make yourself necessary; which, with your natural parts, you may, by application, do. We are in general, in England, ignorant of foreign affairs; and of the interests, views, pretentions and policy of other Courts. That part of knowledge never enters into our thoughts, nor makes part of our education; for which reason, we have fewer proper subjects for foreign commissions, than any other country in Europe; and, when foreign affairs happen to be debated in Parliament, it is incredible with how much ignorance. The harvest of foreign affairs being then so great, and the labourers so few, if you make yourself master of them, you will make yourself necessary; first as a foreign, and then as a domestic Minister for that department.

I am extremely well pleased with the account, which you give me, of the allotment of your time. Do but go on so, for two years longer, and I will ask no more of you. Your bours will be their own reward; but if you desire any other, that I can add,

you may depend upon it.

I am glad that you perceive the indecency and turpitude of these of your Commensaux, who disgrace and foul themselves

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with dirty w-s and scoundrel gamesters. And the light in which, I am fure, you fee all reasonable and decent people confider them, will be a good warning to you. Adieu.

LETTER CVIII.

London, February the 13th, O. S. 1748.

DEAR BOY, VOUR last letter gave me a very satisfactory account of Y your manner of employing your time at Leipfig Go on fo but for two years more, and I promife you, that you will outgo all the people of your age and time. I thank you for your explication of the Schriftsaffen, and Amptfassen; and pray let me know the meaning of the Landfassen. I am very willing that you fhould take a Saxon fervan', who speaks nothing but German; which will be a fure way of keeping up your German, after you leave Germany. But then, I would neither have that man, nor him whom you have already, put out of livery; which makes them both impertinent and ufelels. I am fure that as foon as you shall have taken the other fervant, your present man will press extremely, to be out of livery, and valet de chambre: which is as much as to fay, that he will curl your hair, and shave you, but not condescend to do any thing else. I therefore advise you, never to have a fervant out of livery; and, though you may not always think proper to carry the fervant, who dreffes you, abroad in the rain and dirt, behind a coach, or before a chair; yet keep it in your power to do so, if you please, by keeping him in livery.

I have feen Monfieur and Madame Flemming, who give me a very good account of you, and of your manners; which, to tell you the plain touth, were what I doubted of the most. She told me, that you were easy, and not ashamed; which is a great deal for an Englishman, at your age.

I fer out for the Bath to-morrow, for a month; only to be better han well, and to enjoy, in quiet, the liberty which I have acquired by the refignation of the feals. You shall hear from me moe at large from thence; and now good night to you.

CIX. LETTER

Bath, February the 16th, O.S. 1748.

DEAR BOY, HE first use that I made of my liberty, was to come here, where I arrived yesterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted some repairs, which these waters never fail giving it. I shall drink them a month, and return to London, there to enjoy the comforts of focial life, instead of groaning under the load of buliness. I have given the description of the life that I propose

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to lead for the future, in this motto, which I have put up in the fize of my library in my new * house;

Nunc veterum libris, nunc sonno, et inertibus horis Ducere solicitæ jucunda obiivia vitæ.

I must observe to you, upon this occasion, that the uninterrupted fatisfaction which I expect to find in that library, will be chiefly owing to my having employed some part of my life well at your I wish I had employed it better, and my fatisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my shelter. Make your plantations still more extensive, they will more than pay you for your trouble. I do not regret the time that I passed in pleasures; they were seasonable, they were the pleasures of youth, and I enjoyed them while young. If I had not, I should probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally over-rated. Nor do I regret the time that I have passed in business, for the same reason; those who see only the outside of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the scenes, both of pleature and bufiness, and have seen all the springs and pullies of those decorations which astonish and dazzle the audience, retire, not only without regret, but with contentment and faiffaction. But what I do, and ever shall regret, is the time which, while young, I lost in mere idleness, and in doing nothing. This is the common effect of the inconfideracy of youth, against which I beg you will be most carefully upon your guard. The value of moments, when cast up, is immense, it well employed; if thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine, that by the employment of time, mean an uninterrupted application to serious studies. No; plefures are, at proper times, both as necessary and as useful: they fashion and form you for the world; they teach you characters, and shew you the human heart in its unguarded minutes. But hen remember to make that use of them. I have known many people, from laziness of mind, go through both pleasure and bunnels, with equal inattention; neither enjoying the one, nor doing the other: thinking themselves men of pleasure, because they were mingled with those who were, and men of business, because they had business to do, though they did not do it. Whatever you do, do it to the purpose; do it thoroughly, not superficially. Approfondiffez; go to the bottom of things. Any thing half done,

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^{*} A most elegant Building in May-Fair, London.

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Nay worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek and you will find, in this world as well as in the next. See every thing, inquire into every thing; and you may excuse your curiofity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them: for most things depend a great deal upon the manner. As for example; I am afraid that I am very troublesome with my questions; but nobody can inform me so well as you; or fomething of that kind. Now, that you are in a Lutheran country, go to their chur-

ches, and observe the manner of their public worship; attend to their ceremonies, and inquire the meaning and intention of every one of them. And, as you will foon understand German well enough, attend to their fermons, and observe their manner of preaching. Inform yourfelf of their church-government; whether it refides in the Sovereign, or in Confistories and Synods. Whence arises the maintenance of their Clergy; whether from tythes, as in England, or from voluntary contributions, or from pensions from the State. Do the same thing when you are in Roman Catholic countries; go to their churches, see all their ceremonies; ask the meaning of them, get the terms explained to you. As for instance; Prime, Tierce, Sexte, Nones, Mattins, Angelus, High Mass, Vespers, Complins, &c. Inform yourself of their several religious Orders, their Founders, their Rules, their Vows, their Habits, their Revenues, &c. But, when you frequent places of public worship, as I would have you go to all the different ones you meet with, remember, that, however erroneous, they are none of them objects of laughter and ridicule. Honest error is to be pitied, not ridiculed. The object of all the public worships in the world is the same; it is that great eternal Being, who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks its own the best; and I know no infallible judge, in this world, to decide which is the best. Make the same inquiries, wherever you are, concerning the revenues, the military establishment, the trade, the commerce, and the police of every country. And you would do well to keep a blank paper book, which the Germans call an Album; and there, instead of defiring, as they do, every fool they meet with to fcribble fomething, write down all these things, as soon as they come to your knowledge from good authorities.

I had almost forgotten one thing, which I would recommend as an object of your curiofity and information, that is, the Administration of Justice; which, as it is always carried on in open Court, you may, and I would have you, go and fee it, with attention and inquiry.

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I have now but one anxiety left, which is, concerning you. I would have you be, what I know nobody is, perfect. As that is impossible, I would have you as near perfection as possible. I know nobody in a fairer way towards it than yourself, if you please. Never were so much pains taken for any body's education as for yours; and never had any body those opportunites of knowledge and improvement which you have had, and still have. I hope, I wish, I doubt, and I fear alternately. This only I am sure of, that you will prove either the greatest pain, or the greatest pleasure of Yours.

LETTER CX.

Bath, February the 22d, O. S. 1748.

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DEAR BOY,

VERY excellency, and every virtue, has its kindred vice or weakness; and if carried beyond certain bounds, sinks into the one or the other. Generosi y often runs into Profusion, Oeconomy into Avarice, Courage into Rashness, Caution into Timidity, and fo on: -infomuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks us at first fight; and would hardly ever feduce us, if it did not, at first, wear the mask of some Virtue. But Virtue is in itself, so beautiful, that it charms us at first fight; engages us more and more, upon further acquaintance; and, as with other Beauties, we think excess impossible: it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. I shall apply this reasoning, at prefent, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of ridiculous and blameable effects; I mean, great Learning, which, if not accompanied with found judgment, frequently carries us into Error, Pride, and Pedantry. As, I hope, you will posses that excellency in its utmost extent, and yet without its too common failings; the hints, which my experience can fuggest, may, probably, not be useless to you.

Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be: and, (by the bye) that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful: represent, but do not pronounce; and if you would convince others, seem open to conviction yourself.

Others, to show their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Ancients, as something more than men, and of

the Moderns as something less. They are never without a Classic or two in their pockets; they stick to the old good sense; they read none of the modern trash; and will show you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the Ancients; but still less would I have you brag of an exclusive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and, if you happen to have an Elzevir classic in

your pocket, neither shew it nor mention it.

Some great scholars, most absurdly, draw all their maxims, both for public and private life, from what they call Parallel Cases in the ancient authors; without confidering, that, in the first place, there never were, fince the creation of the world, two cases exactly parallel: and, in the next place, that there never was a case stated, or even known, by any Historian, with every one of its circumstances; which, however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the feveral circumstances that attend it, and act accordingly; but not from the authority of ancient Poets or Historians. into your confideration, it you please, cases seemingly analogous; but take them as helps only, not as guides. We are really fo prejudiced by our educations, that as the Ancients deified their Heroes, we deify their Madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two diffinguished ones. And yet a folid Pedant would, in a speech in Parliament, relative to a tax of two pence in the pound, upon some commodity or other, quote those two heroes, as examples of what we ought to do, and fuffer for our country. I have known these absurdities carried so far, by people of injudicious learning, that I should not be surprized, if some of them were to propose, while we are at war with the Gauls, that a number of geefe should be kept in the Tower, upon account of the infinite advantage which Rome received, in a parallel case, from a certain number of geefe in the Capitol. This way of reasoning, and this way of speaking, will always form a poor politician, and a puerile declaimer.

There is another species of learned men, who, tho' less dogmatical and supercilious, are not less impertinent. These are the communicative and shining Pedants, who adorn their conversation, even with women, by happy quotations of Greek and Latin, and who have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As old Homer; that sly rosue Horace; Maro, instead of Virgil; and Naso, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but who have got some names, and some scraps of ancient authors by heart, which they improperly and impertinently retail in all

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companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on one hand, or the fuspicion of ignorance, on the other, abstain from learned oftentation. Speak the language of the company that you are in ; speak it purely, and unlarded with any other. Never feem wifer, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and not pull it out, and firike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a most useful and necessary ornament, which it is shameful not to be master of, but, at the same time, most carefully avoid those errors and abuses which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is still more necessary than ancient; and that you had better know perfectly the present, than the old state of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th, N. S. Though, I confess, there is no great variety in your present manner of life, yet materials can never be wanting for a letter; you fee, you hear, or you read, fomething new every day; a short account of which, with your own reflections thereupon, will mike out a letter very well. But, since you desire a subject, pray fend me an account of the Lutheran establishment in Germany; their religious tenets, their church-government, the maintenance, authority, and titles of their Clergy.

Vittorio Siri, complete, is a very scarce and very dear book here; but I do not want it. If your own library grows too voluminous, you will not know what to do with it, when you leave Leipfig. Your best way will be, when you go from thence, to fend to England, by Hamburgh, all the books that you do not

absolutely want. Yours.

LETTER CXI.

Bath, March the 1st, O. S. 1748.

DEAR BOY, DY Mr. Harte's letter to Mr. Grevenkop, of the 21st Fe-B bruary, N. S. I find, that you had been a great while without receiving any letters from me; but, by this time, I dare fay, you think you have received enough, and possibly more than you have read; for I am not only a frequent, but a prolix correspondent.

Mr. Harte fays, in that letter, that he looks upon Professor Mascow to be one of the ablest men in Europe, in treaty and political knowledge. I am extremely glad of it; for that is what I would have you particularly apply to, and make yourfel peried mafter of. The treaty part you must chefly acquire by reading the treaties themselves, and the histories and memoirs relative

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them: not but that enquiries and conversations, upon those treaties, will help you greatly, and imprint them better in your mind. In this course of reading, do not perplex yourself at first, by the multitude of insignificant treaties which are to be found in the Corps Diplomatique; but stick to the material ones, which altered the state of Europe, and made a new arrangement among the great Powers; such as the treaties of Munster, Nimeguen, and Utrecht.

But there is one part of political knowledge, which is only to be had by inquiry and conversation; that is, the present state of every Power in Europe, with regard to the three important points of Strength, Revenue and Commerce. You will, therefore, do well, while you are in Germany, to inform yourself carefully of the military force, the revenues, and the commerce of every Prince and State of the Empire; and to write down those informations in a little book, kept for that particular purpose. To give you a specimen of what I mean:

The Electorate of Hanover.

The Revenue is about f. 500,000 a year.

The military establishment, in time of war, may be about 25,000 men; but that is the utmost.

The trade is chiefly linens, exported from Stade.

There are coarse woollen manufactures for home-consumption. The mines of Hartz produce about £. 100,000 in silver annually.

Such informations you may very eafily get, by proper enquiries, of every State in Germany, if you will but prefer useful to frivolous conversations.

There are many Princes in Germany, who keep very few or no troops, unless upon the approach of danger, or for the sake of profit, by letting them out, for subsidies, to great Powers: in that case, you will inform yourself what number of troops they could raise, either for their own defence, or surnish to other Powers for subsidies.

There is very little trouble, and an infinite use, in acquiring of this Knowledge. It seems to me even to be a more entertaining subject, to talk upon, than la pluie et le beau tems.

Though I am sensible that these things cannot be known with the utmost exactness, at least by you yet; you may, however, get so near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worship is tolerated in Saxony, any where but at Court; and if public mass-houses are allowed any where else in the Electorate. Are the regular Romish Clergy allowed; and have they any convents?

Are there any military Orders in Saxony, and what? Is the White Eagle a Saxon or a Polish Order? Upon what occasion, and when, was it founded? What number of Knights?

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LETTER CXII.

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DEAR BOY,

Must, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much ; facrifice to the Graces. The different effects of the fame things, faid or done, when accompanied or abandoned by them, is almost inconceivable. They prepare the way to the heart; and the heart has such an influence over the understanding, that it is worth while to engage it in our interest. It is the whole of women, who are guided by nothing elfe; and it has fo much to fay, even with men, and the ablest men too, that it commonly triumphs in every struggle with the understanding. Monsieur de Rochefoucault, in his Maxims, fays, that I' esprit oft souvent la dupe du cour. If he had faid, instead of souvent, presque toujours, I fear he would have been nearer the truth. This being the case, aim at the heart. Intrinsic merit alone will not do : it will gain you the general esteem of all; but not the particular affection, that is, the heart of any. To engage the affection of any particular person, you must, over and above your general ment, have some particular merit to that person; by services done or offered; by expressions of regard and esteem; by complaisance, attentions, &c. for him: and the graceful manner of doing all these things opens their way to the heart, and facilitates, or rather insures, their effects. From your own observation, reflect what a disagreeable impression an awkward address, a slovenly figure, an angraceful manner of speaking, whether stuttering, muttering, monotony, or drawling; an inattentive behaviour, &c. make upon you at first fight, in a stranger, and how they prejudice you against him, though, for aught you know, he may have great intrinsic sense and merit. And restect, on the other hand, how much the opposites of all these things preposses you, at first fight, in favour of those who enjoy them. You wish to find all good qualities in them, and are in some degree disappointed if you do not. A thousand little things, not separately to be defined, conspire to form thele Graces, this je ne sçais quoi, that always please. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, fomething open and cheerful in the countenance, but without laughing; a diffinct and properly varied manner of speaking: all these things, and many others, are necessary ingredients in the composition of the pleasing je ne sçais quoi, which every body feels, though no body can describe. Observe care fully, then, what displeases or pleases you, in others; and be pafuaded, that, in general, the same things will please or displease them, in you. Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may

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often be feen to fmile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob exprets their filly joy, at filly things; and they call it being merry. In my mind, there is nothing fo illiberal, and fo ill bred, as audible laughter. True wit, or fense, never yet made any body laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or filly accidents, that always excite laughter; and that is what people of fense and breeding should shew themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, fets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is: not to mention the disagreeable noise that it makes, and the shocking diffortion of the face that it occasions. Laughter is eafily restrained, by a very little reslection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am fure that, fince I have had the full afe of my reason, no body has ever heard me laugh. Many people, at first from awkwardness and mauvaise bonte, have got a very disagreeable and filly trick of laughing, whenever they speak : and Iknow a man of very good parts, Mr. Waller, who cannot fay the commonest thing without laughing; which makes those, who do not know him, take him at first for a natural fool. This and many other disagreeable habits, are owing to mauvaise bonte at their first setting out in the world. They are ashamed in company, and so disconcerted that they do not know what they do, and try a thousand tricks to keep themselves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their nose, others scratch their head, others twirl their hats; in short, every awkward, ill-bred body has his trick. But the frequency does not justify the thing; and all these vulgar habits and awkwardness, though not criminal indeed, are most carefully to be guarded against, as they are great bars in the way of the art of pleasing. Remember, that to please, is almost to prevail, or at least a necessary previous step to it. You, who have your fortune to make, should more particularly study this art. You had not, I must tell you, when you lest England, les manieres prévenantes; and I must confess they are not very common in England: but I hope that your good fense will make you acquire them abroad. If you defire to make yourfelf confiderable in the world, (as if you have any spirit, you do) it must be entirely your own doing; for I may very possibly be out of the world at the time you come into it. Your own rank and fortune will not affift you; your merit and your manners can, alone, raife M 2

you to figure and fortune. I have laid the foundations of them, by the education which I have given you; but you must build the superstructure yourself.

I must now apply to you for some informations, which I dare

fay you can, and which I defire you will give me.

Can the Elector of Saxony put any of his subjects to death for high treason, without bringing them first to their trial in some public Court of Justice?

Can he, by his own authority, confine any subject in pri-

fon as long as he pleases, without trial?

Can he banish any subject out of his dominions by his own

authority ?

Can he lay any tax whatsoever upon his subjects, without the consent of the States of Saxony? and what are those States? how are they elected? what Orders do they consist of? Do the Clergy make part of them? and when, and how often, do they meet?

If two subjects of the Elector's are at law, for an estate situated in the Electorate, in what court must this suit be tried; and will the decision of that court be final, or does there lie an appeal to the imperial Chamber at Wetzlaer?

What do you call the two chief Courts, or two chief Magi-

ftrates, of civil and criminal justice?

What is the common revenue of the Electorate, one year with

another ?

What number of troops does the Elector now maintain? and what is the greatest number that the Electorate is able to maintain?

I do not expect to have all these questions answered at once; but you will answer them in proportion as you get the necessary

and authentic informations.

You are, you see, my German Oracle; and I consult you with so much faith, that you need not, like the Oracles of old, return ambiguous answers; especially as you have this advantage over them, too, that I only consult you about past, and present, but not about what is to come.

I wish you a good Easter-fair at Leipsig. See, with attention, all the shops, drolls, tumblers, rope-dancers, and boc genus own: but inform yourself more particularly of the several parts of trade

there. Adieu.

LETTER CXIII.

London, March the 25th, O. S. 1748.

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DEAR BOY,

AM in great joy at the written and verbal accounts which I have received lately of you. The former, from Mr. Hane; the latter, from Mr. Trevanion, who is arrived here: they confpire to convince me that you employ your time well at Leipfig. I am glad to find you consult your own interest, and your own pleasure

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pleasure so much; for the knowledge which you will acquire in these two years, is equally necessary for both. I am likewise parficularly pleased to find, that you turn yourself to that fort of knowledge which is more particularly necessary for your destination: for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and instruct you; they relate to a very interesting period of the French History, the Ministry of Cardinal Mazarin, during the minority of Lewis XIV. The characters of all the confiderable people of that time are drawn, in a short, strong, and masterly manner; and the political reflections, which are most of them printed in Italics, are the justest that ever I met with; they are not the laboured reflections of a systematical closet politician, who, without the least experience of business, fits at home and writes maxims; but they are the reflections which a great and able man formed, from long experience, and practice, in great business. are true conclusions, drawn from facts, not from speculations.

As Modern History is particularly your business, I will give you some rules to direct your study of it. It begins, properly, with Charlemagne, in the year 800. But as, in those times of ignorance, the Priests and Monks were almost the only people that could or did write, we have scarcely any histories of those times but fuch as they have been pleased to give us; which are compounds of ignorance, superstition, and party zeal. So that a general notion of what is rather supposed, than really known to be, the history of the five or fix following centuries, seem to be fufficient: and much time would be but ill employed in a minute attention to those legends. But reserve your utmost care, and most diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive, and credible histories to be written; Europe began to take the form, which, to some degree, it still retains, at least the foundations of the present great Powers of Europe were then laid. Lewis the Eleventh made France, in truth a Monarchy, or, as he used to say himself, la mit bors de Page. Before his time, there were independent provinces in France, as the Dutchy of Britany, &c. whose Princes tore it to pieces, and kept it in constant domestic confusion. Lewis the Eleventh reduced all these petty states, by fraud, force, or marriage: for he scupled no means to obtain his ends.

About that time, Ferdinand King of Arragon, and Isabell his wife, Queen of Castile, united the whole Spanish Monarchy; and drove the Moors out of Spain, who had till then kept pos-session of Granada. About that time too, the House of Austria laid the great foundations of its subsequent power; first, by the marriage of Maximilian with the Heiress of Burgundy; and then, by the marriage of his son Philip, Archduke of Austria, with Jane, the daughter of Isabella, Queen of Spain, and Heiress of that whole kingdom, and of the West Indies. By the first of these

marriages,

marriages, the House of Austria acquired the seventeen Provinces; and by the latter, Spain and America; all which centered in the person of Charles the Fitth, son of the above-mentioned Archduke, Philip, the son of Maximilian. It was upon account of these two marriages, that the following Latin Distich was made:

Bella gerant alii, Tu felix Austria nube, Nam quæ Mars aliis, dat tibi regna Venus.

This immense power, which the Emperor Charles the Fifth found himself possessed of, gave him a desire for universal power (for people never desire all till they have gotten a great deal) and alarmed France: this sowed the seed of that jealousy and enmiry, which have flourished ever since, between those two great Powers. Afterwards the House of Austria was weakened by the division made by Charles the Fifth of its dominions, between his son, Philip the Second of Spain, and his brother Ferdinand; and has ever since been dwindling to the weak condition in which it now is. This is a most interesting part of the history of Europe, of which it is absolutely necessary that you should

be exactly and minutely informed.

There are in the history of most countries, certain very temarkable zeras, which deferve more particular inquiry and attention than the common run of history. Such is the revoltof the seventeen Provinces, in the reign of Philip the Second of Spain; which ended in forming the present Republic of the Seven United Provinces; whose independency was first allowed by Spain at the Treaty of Munster. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the prefent House of Braganza. Such is the famous revolution of Sweden, when Christian the Second of Denmark, who was also King of Sweden, was driven out by Gustavus Vasa. And such, also, is that memorable zera in Denmark, of 1660; when the States of that kingdom made a voluntary furrender of all their rights and liberties to the crown; and changed that free state into the most absolute Monarchy now in Europe. The Ada Regia, upon that occasion, are worth your perusing. These remarkable periods of Modern History deserve your particular attention, and most of them have been treated fingly by good Historians, which are worth your reading. The revolutions of Sweden, and of Portugal, are most admirably well written, by L'Abbé de Vertot; they are short, and will not take twelve hours reading. There is another book which very well deferves your looking into, but not worth your buying at present, because it is not portable: if you can borrow, or hire it, you should; and that is, L'Histoire des Traités de Paix, in two volumes folio, which make part of the Corps Diplomatique. You will there find a short and clear history, and the substance of every treaty made in Europe, during the

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he last century, from the Treaty of Vervins. Three parts in our of this book are not worth your reading, as they relate to reaties of very little importance; but if you select the most considerable ones, read them with attention, and take some notes, it will be of great use to you. Attend chiefly to those in which the great Powers of Europe are the parties; such as the Treaty of the Pyrenees, between France and Spain; the Treaties of Nimeguen and Ryswick: but, above all, the Treaty of Munster should be most circumstantially and minutely known to you, as almost every treaty made since hath some reference to it. For this, Pere Bougeant is the best book you can read, as it takes in the thirty years War, which preceded that treaty. The treaty itself, which is made a perpetual law of the Empire, comes in

the course of your lectures upon the Jus Publicum Imperii. In order to furnish you with materials for a letter, and, at the fame time, to inform both you and myfelf of what it is right that we should know, pray answer me the following questions.

How many companies are there in the Saxon regiments of fuot ?

How many men in each company?

How many troops in the regiments of Horse and dragoons;

and how many men in each?

What number of commissioned and non-commissioned Officers in a company of foot, or in a troop of horse or dragoons. N. B. Non-commissioned Officers are all those below Ensigns and

What is the daily pay of a Saxon foot foldier, dragoon, and

trooper ?

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What are the several ranks of the Etat Major Général? N. B. The Etat Major Général, is every thing above Colonel. The Austrians have no Brigadiers, and the French have no Major Generals, in their Etat Major. What have the Saxons? Adieu.

LETT E R CXIV.

London, March the 27th, O.S. 1748.

DEAR BOY,

HIS little packet will be delivered to you by one Monsieur Duval, who is going to the fair at Leipsig. He is a jeweller, originally of Geneva, but who has been settled here these eight or ten years, and a very fensible fellow: pray be very civil to him.

As I advised you, some time ago, to inform yourself of the civil and military establishments of as many of the Kingdoms and States of Europe, as you should either be in, yourself, or be able to get authentic accounts of, I fend you here a little book, in which, upon the article of Hanover, I have pointed out the fort method of putting down these informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want; and by adding in-

terleaves

terleaves to each letter, may extend your minutes to what particulars you please. You may get such books made any where; and appropriate each, if you please, to a particular object. I have myself sound great utility in this method. If I had known what to have sent you, by this opportunity, I would have done it. The French say, Que les petits présens entretiennent l'amitie, et que les grands l'augmentent; but I could not recollect that you wanted any thing, or, at least, any thing, that you cannot get as well at Leipsig as here. Do but continue to deserve, and, I assure you, that you shall never want any thing that I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen, before you can be fit for business; and, when you are fit, whatever my fituation may be, it will always be in my power to help you in your first steps; afterwards, you must help yourself by your own abilities. Make yourself necessary, and instead of soliciting, you will be solicited. The thorough knowledge of foreign affairs, the interests, the views, and the manners of the several Courts in Europe, are not the common growth of this country. It is in your power to acquire them; you have all the means.

Adieu! Yours.

LETTER CXV.

London, April the 1st, O. S. 1748.

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DEAR BOY,

HAVE not received any letter, either from you or from Mr. Harte, these three posts, which I impute wholly to accidents, between this place and Leipsig; and they are distant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; besides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will suppose that you are doing fomething more useful. Your health will continue, while your temperance continues; and, at your age, nature takes sufficient care of the body, provided she is left to herfelf, and that intemperance on one hand, or medicines on the other, do not break in upon her. But it is by no means fo with the mind, which, at your age particularly, requires great and constant care, and some physic. Every quarter of an hour, well or ill employed, will do it effential and lafting good or harm. It requires, also, a great deal of exercise, to bring it to a state of health and vigour. Observe the difference there is between minds cultivated, and minds uncultivated, and you will, I am fure, think that you cannot take too much pains, nor employ too much of your time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton, but, by culture, they are much more above him than he is above his horse. Sometimes, indeed, extraordinary geniuses have broken parti.

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out by the force of nature, without the affiftance of education : but those instances are too rare for any body to trust to; and even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakespeare's genius had been cultivated, those beauties, which we so justly admire in him. would have been undifgraced by those extravagancies, and that nonsense, with which they are frequently accompanied. People are, in general, what they are made, by education and company, from fifteen to five-and-twenty; confider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you, fincerely, my hopes and my fears concerning you. I think you will be a good scholar, and that you will acquire a confiderable stock of knowledge of various kinds: but I fear that you neglect what are called little, though, in truth, they are very material things; I mean, a gentleness of manners, an engaging address, and an infinuating behaviour: they are real and folid advantages, and none but those who do not know the world, treat them as trifles. I am told you speak very quick, and not diffinctly; this is a most ungraceful and disagreeable trick, which you know I have told you of a thousand times; pray attend carefully to the correction of it. An agreeable and diffinct manner of speaking adds greatly to the matter; and I have known many a very good speech unregarded, upon account of the difagreeable manner in which it has been delivered, and many an indifferent one applauded, from the contrary reason. Adieu.

LETTER CXVI.

London, April the 15th, O. S. 1748.

DEAR BOY, HOUGH I have no letters from you to acknowledge, fince my last to you, I will not let three posts go from hence without a letter from me. My affection always prompts me to write to you, and I am encouraged to do it, by the hopes that my letters are not quite useless. You will probably receive this perhaps in the midst of the diversions of Leipsig fair; at which, Mr. Harte tells me, that you are to shine in fine clothes, among fine folks. I am very glad of it, as it is time that you should begin to be formed to the manners of the world in higher life. Courts are the best schools for that fort of learning. You are beginning now with the outlide of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your observations upon the turn and manners of it, that you may hereafter compare it with other Courts, which you will fee. And, though you are not yet able to be informed, or to judge of the political conduct and maxims in that Court, yet you may remark the forms, the ceremonies, and the exterior state of it. At least, fee every thing that you can fee, and know every thing that you can know of it, by asking questions. See likewise every thing at the fair, from operas and plays, down to the Savoyards raree-shows. Every thing is worth seeing once; and the more one sees, the less one either wonders or admires.

Make my compliments to Mr. Harte, and tell him that I have just now received his letter, for which I thank him. I am called away, and my letter is therefore very much short-

ened. Adieu.

I am impatient to receive your answers to the many questions that I have asked you.

LETTER CXVII.

London, April the 26th, O. S. 1748.

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DEAR BOY,

I AM extremely pleased with your continuation of the History of the Reformation, which is one of those important zeras that deserves your utmost attention, and of which you cannot be too minutely informed. You have, doubtless, considered the causes of that great event, and observed, that disappointment and resentment had a much greater share in it, than a religious zeal, or an abhorrence of the errors and

abuses of Popery.

Luther, an Augustin Monk, enraged that his Order, and consequently himself, had not the exclusive privilege of selling indulgences, but that the Dominicans were let into a share of that profitable but infamous trade, turns reformer, and exclains against the abuse, the corruption, and the idolatry, of the Church of Rome; which were certainly gross enough for him to have feen long before, but which he had at least acquiesced in, till what he called the Rights, that is the profit, of his Order, came to be touched. It is true, the Church of Rome furnished him ample matter for complaint and reformation, and he laid hold of it ably. This feems to me the true cause of that great and necessary work: but, whatever the cause was, the effect was good: and the reformation spread itself by its own truth and fitness; was conscientiously received by great numbers in Germany, and other countries; and was toon afterwards mixed up with the politics of Princes: and, as it always happens in religious disputes, became the specious covering of injustice and ambition.

Under the pretence of crushing Heresy, as it was called, the House of Austria meant to extend and establish its power in the Empire: as, on the other hand, many Protestant Princes, under the pretence of extirpating idolatry, or, at least, of securing toleration, meant only to enlarge their own dominions or privileges. These views respectively, among the Chiefs on both sides, much more than true religious motives, continued what were called the Religious Wars, in Germany, almost uninterruptedly, till the

affairs

offairs of the two Religions were finally fettled by the treaty of

Were most historical events traced up to their true causes. I fear we should not find them much more noble, nor difinterested, than Luther's disappointed avarice; and therefore I look with some contempt upon those refining and fagacious Historians, who ascribe all, even the most common events, to some deep political cause; whereas mankind is made up of inconsistencies, and no man acts invariably up to his predominant character. The wifest man sometimes acts weakly, and the weakest sometimes wisely. Our jarring passions, our variable humours, nay our greater or leffer degree of health and spirits, produce such contradictions in our conduct, that, I believe, those are the oftenest mistaken, who ascribe our actions to the most feemingly obvious motives: and I am convinced, that a light supper, a good night's sleep, and a fine morning, have sometimes made a Hero, of the same man, who, by an indigestion, a restless night, and a rainy morning, would have proved a coward. Our best conjectures, therefore, as to the true springs of actions, are but very uncertain; and the actions themselves are all that we must pretend to know from History. That Cefar was murdered by twenty-three conspirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their sole, or even principal motive; and I dare fay that, if the truth were known, we should find that many other motives, at least concurred, even in the great Brutus himself; such as pride, envy, personal pique, and disappointment. Nay, I cannot help carrying my Pyrrhonism still further, and extending it often to historical facts themselves, at least to most of the circumstances with which they are related; and every day's experience confirms me in this historical incredulity. Do we ever hear the most recent fact related exactly in the same way, by the several people who were at the same time eye witnesses of it? No. One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man who has been concerned in a transaction, will not write it fairly; and a man who has not, cannot. But notwithstanding all this uncertainty, History is not the less necessary to be known; as the best histories are taken for granted, and are the frequent subjects both of conversation and writing. Though I am convinced that Cefar's ghost never appeared to Brutus, yet I should be much ashamed to be ignorant of that fact, as related by the Historians of those times. Thus the Pagan theology is univerfally received as matter for writing and conversation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know, that, if they ever existed at all, it was only as mere mortal men. This historical Pyrrhonism, then, proves nothing against the study and knowledge of History; which of all other studies,

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fludies, is the most necessary, for a man who is to live in the world. It only points out to us, not to be too decifive and peremptory; and to be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at best, but impertectly guess and certainly not know the real motives. The testimonies of Ancient History must necessarily be weaker, than those of Modern, as all testimony grows weaker and weaker, as it is more and more remote from us. I would therefore advise you to study Ancient History in general, as other people do; that is, not to be ignorant of any of those facts which are universally received upon the faith of the best Historians; and, whether true or false, you have them as other people have them. But Modern Hiftory, I mean particularly that of the three last centuries, is what I would have you apply to with the greatest attention and exactness. There the probability of coming at the truth is much greater, as the testimonies are much more recent; besides, anecdotes, memoiis, and original letters, often come to the aid of Modern The best Memoirs that I know of are those of Cardinal de Retz, which I have once before recommended to you; and which I advise you to read more than once, with attention. There are many political maxims in these Memoirs, which are most of them printed in Italics; pray attend to, and remember them. I never read them, but that my own experience confirms the truth of them. Many of them feem trifling, to people who are not used to business; but those who are, seel the truth of them.

It is time to put an end to this long rambling letter; in which, if any one thing can be of use to you, it will more than pay the trouble I have taken to write it. Adieu! Yours.

LETTER CXVIII.

London, May the 10th, O. S. 1748.

DEAR BOY.

I Reckon that this letter will find you just returned from Drefden, where you have made your first court Caravame. What inclination for Courts this taste of them may have given you, I cannot tell; but this I think myself sure of, from your good sense, that, in leaving Dresden, you have left dissipation too; and have resumed, at Leipsig, that application, which, if you like Courts, can alone enable you to make a good-sigure at them. A mere Courtier, without parts or knowledge, is the most frivolous and contemptible of all Beings; as, on the other hand, a man of parts and knowledge, who acquires the easy

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The Maxims here mentioned are inserted, with a transation, at the end of this volume.

and noble manners of a Court, is the most perfect. It is a trite, common-place observation, that Courts are the seats of salsehood and diffimulation. That, like many, I might say most, common-place observations, is salse. Falsehood and dissimulation are certainly to be found at Courts; but where are they not to be sound? Cottages have them, as well as Courts; only with worse manners. A couple of neighbouring farmers in a village, will contrive and practise as many tricks, to over-reach each other at the next market, or to supplant each other in the savour of the Squire, as any two Courtiers can do to supplant each other in the favour of their Prince. Whatever Poets may write, or sools believe, of rural innocence and truth, and of the perfidy of Courts, this is most undoubtedly true—that Shepherds and Ministers are both men; their nature and passions the same, the modes of them only different.

Having mentioned common-place observations, I will particularly caution you against either using, believing, or approving them. They are the common topics of witlings and coxcombs; those who really have wit, have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be

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Religion is one of their favourite topics; it is all priest crast; and an invention contrived and carried on by Priests, of all religions, for their own power and profit: from this absurd and salse principle flow the common-place, insipid jokes and in ults upon the clergy. With these people, every Priest, of every religion, is either a public or a concealed unbeliever, drunkard, and whore-master; whereas, I conceive, that Priests are extremely like other men, and neither the better nor the worse for wearing a gown or a surplice; but, if they are different from other people, probably it is rather on the side of religion and morality, or at least decency, from their education and manner of life.

Another common topic for false wit, and cold raillery, is Matrimony. Every man and his wise hate each other cordially, whatever they may pretend, in public, to the contrary. The husband certainly wishes his wise at the devil, and the wise certainly cuckolds her husband. Whereas, I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been said over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it; but that would be exactly the same, between any man and woman, who lived together without being

married.

These, and many other common-place reslections up a nations, or professions, in general (which are at least as often falle as true) are the poor resuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand sinery. I always put these pert jackanapes's out of countenance,

tenance, by looking extremely grave, when they expect that i should laugh at their pleasantries; and by saying well, and for as if they had not done, and that the fling were still to come; This disconcerts them; as they have no resources in themselves. and have but one fet of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them: they find proper subjects enough for either useful or lively convertations; they can be witty without fatire or common-place. and ferious without being dull. The frequentation of Courts checks this petulancy of manners; the good-breeding and circumspection which are necessary, and only to be learned there, correct those pertnesses. I do not doubt but that you are improved in your manners, by the short visit which you have made at Dresden; and the other Courts, which I intend that you shall be better acquainted with, will gradually smooth you up to the highest polish. In Courts, a versatility of genius, and a softness of manners, are absolutely necessary; which some people mistake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner of maintaining your own, opinion, and possibly of bringing other people to it. The manner of doing things is often more important than the things themfelves; and the very same thing may become either pleasing, or offensive, by the manner of faying or doing it. Materiam super rabat opus, is often faid of works of Sculpture; where, though the materials were valuable, as filver, gold, &c. the workmanship was still more fo. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impression, upon nine in ten of mankind, than the intrinsic value of the materials. On the other hand, remember, that what Horace fays of good writing is justly applicable to those who would make a good figure in Courts, and dittinguish themselves in the shining parts of life; Sapere of principium et fons. A man, who, without a good fund of knowledge and parts, adopts a Court life, makes the most ridiculous figure imaginable. He is a machine, little superior to the Court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at most, a comment upon the clock; and, according to the hours that it strikes, tells you, now it is levee, now dinner, now supper time, &c. The end which I propose by your education, and which (if you please) I shall certainly attain, is, to unite in you all the knowledge of a Scholar, with the manners of a Courtier; and to join, what is feldom joined in any of my countrymen, Books and the World. They are commonly twenty years old before they have spoken to any body above their Schoolmaster, and the Fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of Modern History, or Modern Languages. Thus prepared, they go abroad, as they call it; but in truth, they stay at home all that while; for, being very awkward, confoundedly ashamed

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and not speaking the languages, they go into no foreign company, at least none good; but dress and sup with one another only, at the tavern. Such examples, I am sure, you will not imitate, but even carefully avoid. You will always take care to keep the best company in the place, where you are, which is the only use of travelling: and (by the way) the pleasures of a gentleman are only to be found in the best company; for that riot which low company, most falsely and impudently, call pleasure, is only the sensuality of a swine.

I ask hard and uninterrupted study, from you, but one year more; after that, you shall have, every day, more and more time for your amusements. A few hours each day will then be sufficient for application, and the others cannot be better em-

ployed than in the pleasures of good company. Adieu.

LETTER CXIX

London, May the 17th, O. S. 1748.

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Received, yesterday, your letter of the 16th, N. S. and have, in consequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has shown you. Your first setting out at Court has, I find, been very favourable; and his Polish Majesty has distinguished you. I hope you received that mark of distinction with respect, and with steadiness, which is the proper behaviour of a man of fashion. People of a low, obscure education, cannot stand the rays of greatness; they are frightened out of their wits when Kings and great Men speak to them; they are awkward, ashamed, and do not know what nor how to answer; whereas les bonnétes gens are not dazzled by superior rank: they know and pay all the respect that is due to it; but they do it without being disconcerted; and can converse just as easily with a King, as with any one of his subjects. That is the great advantage of being introduced young into good company, and been used early to converse with one's superiors. How many men have I feen here, who, after having had the full benefit of an English education, first at school, and then at the university; when they have been presented to the King, did not know whether they stood upon their heads or their heels? If the King spoke to them, they were annihilated; they trembled, endeavoured to put their hands in their pockets and miffed them, let their hats fall, and were ashamed to take them up; and, in short, put themselves in every attitude but the right, that is, the easy and natural one. The Characteristic of a well-bred man is, to converte with his inferiors without infolence, and with his superiors with respect, and with ease. He talks to Kings, without concern; he trifles with women of the first condition, with familiarity, gaiety, but respect; and converses with his equals, whether he is acquainted with them or not, upon general, common topics,

that are not, however, quite frivolous, without the least concern of mind, or awkwardness of body: neither of which can

appear to advantage, but when they are perfectly eafy.

The tea-things, which Sir Charles Williams has given you, I would have you make a present of to your Mamma, and send them to her by Duval, when he returns. You owe her, not only duty, but likewise great obligations, for her care and tenderness; and, consequently, cannot take too many opportunities of showing your gratitude.

I am impatient to receive your account of Dresden, and like.

wife your answers to the many questions that I asked you.

Adieu for this time, and God bless you!

LETTER

London, May the 27th, O. S. 1748.

DEAR BOY, HIS, and the two next years, make so important a period of your life, that I cannot help repeating to you my exhortations, my commands, and (what I hope will be still more prevailing with you than either) my earnest entreaties, to employ them well. Every moment that you now lose, is so much character and advantage loft; as, on the other hand, every moment that you now employ usefully, is so much time wifely laid out, at most prodigious interest. These two years must lay the foundations of all the knowledge that you will ever have; you may build upon them afterwards as much as you please, but it will be too late to lay any new ones. Let me beg of you, therefore, to grudge no labour nor pains to acquire, in time, that stock of knowledge, without which you never can rife, but must make a very infignificant figure in the world. Confider your own fituation; you have not the advantage of rank and fortune to bear you up; I shall, very probably, be out of the world, before you can properly be faid to be in it. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppreffed and unrewarded merit, but I have oftener (I might say always) seen great merit make its way, and meet with its reward, to a certain degree at least, in spight of all difficulties. By merit, I mean the moral virtues, knowledge, and manners; as to the moral virtues, I say nothing to you, they speak best for themselves, nor can I suspect that they want any recommendation with you; I will, therefore, only affure you, that without them, you will be most unhappy.

As to knowledge, I have often told you, and I am persuaded you are thoroughly convinced, how absolutely necessary it is to you, whatever your destination may be. But as knowledge has a most extensive meaning, and as the life of man is not long enough to acquire, nor his mind capable of entertaining and

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digesting all parts of knowledge, I will point out those to which you should particularly apply, and which, by application, you may make yourself master of. Classical knowledge, that is Greek and Latin, is absolutely necessary for every body; because every body has agreed to think and to call it so. And the word illiterate, in its common acceptation, means a man who is ignorant of those two languages. You are by this time, I hope, pretty near master of both, fo that a small part of the day dedicated to them, for two years more, will make you perfect in that study. Rhetoric, Logic, a little Geometry, and a general notion of Astronomy, must, in their turns, have their hours too; not that I defire you should be deep in any one of thefe; but, it is fit you should know something of them all. The knowledge more particularly useful and necessary for you, considering your destination, consists of Modern Languages, Modern History, Chronology, and Geography; the Laws of Nations, and the jus publicum Imperii. You must absolutely speak all the modern languages, as purely and correctly as the natives of the respective countries: for whoever does not speak a language perfectly and eafily, will never appear to advantage in conversation, nor treat with others in it upon equal terms. As for French, you have it very well already; and must necesfarily, from the universal usage of that language, know it better and better every day: so that I am in no pain about that. German, I suppose, you know pretty well by this time, and will be quite master of it before you leave Leipsig: at least I am sure you may. Italian and Spanish will come in their turns, and, indeed, they are both so easy, to one who knows Latin and French, that neither of them will cost you much time or Modern History, by which I mean particularly the History of the last three centuries, should be the object of your greatest and constant attention, especially those parts of it which relate more immediately to the great Powers of Europe. This study you will carefully connect with Chronology and Geography; that is, you will remark and retain the dates of every important event; and always read with the map by you, in which you will constantly look for every place mentioned: this is the only way of retaining Geography; for, though it is foon learned by the lump, yet, when only to learned, it is still fooner forgot.

Manners, though the last, and it may be the least ingredient of real merit, are, however, very far from being useless in its composition; they adorn, and give an additional force and lustre to both virtue and knowledge. They prepare and smooth the way for the progress of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of Manners; cultivate and improve your own to the utmost: good sense will suggest the great rules to you, good company will do the rest. Thus you see how much you have to do, and how little time to do it in: for when you are

thrown out into the world, as in a couple of years you must be. the unavoidable diffipation of company, and the necessary avocations of some kind of business or other, will leave you no time to undertake new branches of knowledge; you may, indeed, by a prudent allotment of your time, referve some to compleat and finish the building; but you will never find enough to lay new foundations. I have fuch an opinion of your understanding, that I am convinced you are sensible of these truths; and that, however hard and laborious your prefent uninterrupted application may feem to you, you will rather increase than lessen it. For God's sake, my dear boy, do not squander away one moment of your time, for every moment may be now most usefully employed. Your future fortune, character, and figure in the world, entirely depend upon your use or abuse of the two next years. If you do but employ them well, what may you not reasonably expect to be in time? and, if you do not, what may I not reasonably fear you will be? You are the only one I ever knew, of this country, whose education was, from the beginning, calculated for the department of foreign affairs: in confequence of which, if you will invariably purfue, and diligently qualify yourfelf for that object, you may make yourfelf absolutely necessary to the Government; and, after having received orders as a Minister abroad, fend orders, in your turn, as Secretary of State at home. Most of our Ministers abroad have taken up that department occasionally, without having ever thought of foreign affairs before; many of them without speaking any one foreign language; and all of them, without the Manners which are absolutely necessary towards being well received, and making, figure at foreign Courts. They do the business accordingly, that is, very ill: they never get into the fecrets of those Courts, for want of infinuation and address: they do not guess at their views, for want of knowing their interests: and, at last, finding themselves very unfit for, soon grow weary of, their commisfions, and are impatient to return home; where they are but too justly laid aside and neglected. Every moment's conversation may, if you please, be of use to you: in this view, every public event, which is the common topic of conversation, gives you an opportunity of getting some information. For example; the preliminaries of peace, lately concluded at Aix-la-Chapelle, will be the common subject of most conversations; in which you will take care to ask the proper questions: as, what is the meaning of the Assento contract for negroes, between England and Spain; what the annual ship; when stipulated; upon what account suspended, &c. You will, likewise, inform yourself about Guastalla, now given to Don Philip, together with Parma and Placentia: who they belonged to before; what claim or pretentions Don Philip had to them; what they are worth; in fhort, every thing concerning them. The cessions, made by

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the Queen of Hungary to the King of Sardinia, are, by these preliminaries, confirmed and secured to him: you will inquire, therefore, what they are, and what they are worth. This is the kind of knowledge which you should be most thoroughly master of, and in which, conversation will help you almost as much as books: but both are best. There are histories of every considerable Treaty, from that of Westphalia to that of Utrecht, inclusively; all which I would advise you to read. Pere Bougeant's, of the Treaty of Westphalia, is an excellent one; those of Nimeguen, Ryswick, and Utrecht, are not so well written; but are, however, very useful. L'Histoire des Traités de Paix, in two volumes solio, which I recommended to you some time ago, is a book that you should often consult, when you hear mention made of any treaty concluded in the seventeenth century.

Upon the whole, if you have a mind to be confiderable, and to shine hereafter, you must labour hard now. No quickness of parts, no vivacity will do long, or go far, without a solid fund of knowledge: and that fund of knowledge will amply repay all the pains that you can take in acquiring it. Reslect seriously, within yourself, upon all this, and ask yourself, whether I can have any view, but your interest, in all that I recommend to you. It is the result of my experience, and flows from that tenderness and affection with which, while you deserve

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Make my compliments to Mr. Harte, and tell him, that I have received his letter of the 24th, N. S.

LETTER CXXI.

London, May the 13th, O. S. 1748.

DEAR BOY, HAVE received, with great fatisfaction, your letter of the 28th, N. S. f. om Dresiden: it sinishes your short but clear account of the Reformation; which is one of those interesting periods of Modern History, that cannot be too much studied, nor too minutely known by you. There are many great events in Hittory, which, when once they are over, leave things in the fituation in which they found them. As for instance, the late war; which, excepting the establishment in Italy for Don Philip, leaves things pretty much in flatu quo; a mutual restitution of all acquisitions being stipulated by the preliminaries of the peace. Such events undoubtedly deserve your notice, but yet not fo minutely as those, which are not only important in themselves, but equally (or it may be more) important by their consequences too: of this latter fort were, the progress of the Christian Religion in Europe; the invasion of the Goths; the division of the Roman Empire into Western and Lattern; the establishment and rapid progress of Maho-N 2 metaniim; metanism; and lastly, the Reformation: all which events produced the greatest changes in the affairs of Europe, and to one or other of which, the present situation of all the parts of it is

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Next to these, are those events which more immediately affect particular States and Kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itself further; such as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of King Charles I. produced an intire change of Government here. from a limited Monarchy to a Commonwealth, at first, and afterwards to absolute Power, usurped by Cromwell, under the pretence of Protection, and the title of Protector.

The Revolution, in 1688, instead of changing, preserved our form of government; which King James II. intended to subvert,

and establish absolute power in the Crown.

These are the two great epochas in our English History, which

I recommend to your particular attention.

The league formed by the House of Guise, and somented by the artifices of Spain, is a most material part of the history of The foundation of it was laid in the reign of Henry II. but the superstructure was carried on through the successive reigns of Francis II. Charles IX. and Henry III. till at last it was crushed, partly by the arms, but more by the apostacy,

of Henry IV.

In Germany, great events have been frequent, by which the Imperial dignity has always either gotten or lost: and fo far they have affected the constitution of the Empire. The House of Austria kept that dignity to itself for near two hundred years, during which time it was always attempting to extend its power, by incroaching upon the rights and privileges of the other States of the Empire; till at the end of the bellum tricennale, the Treaty of Munster, of which France is guarantee, fixed the respective claims.

Italy has been constantly torn to pieces, from the time of the Goths, by the Popes and the Anti-popes, severally supported by other great Powers of Europe, more as their interest than as their religion led them. By the pretentions also of France, and the House of Austria, upon Naples, Sicily, and the Milanese; not to mention the various lesser causes of squabbles there, for the little States, fuch as Ferrara, Parma, Mont-

ferrat, &c.

The Popes, till lately, have always taken a confiderable part, and had great influence in the affairs of Europe: their Excommunications, Bulls, and Indulgences, stood instead of armies, in the times of ignorance and bigotry; but now that mankind is better informed, the spiritual authority of the Pope is not only less regarded, but even despised, by the Catholic Princes themRome, with large temporalities; which he is not likely to keep longer than till the other greater Powers in Italy shall find their conveniency in taking them from him. Among the modern Popes, Leo the Xth, Alexander the VIth, and Sixtus Quintus, deserve your particular notice. The first, among other things, for his own learning and taste, and for his encouragement of the reviving Arts and Sciences in Italy. Under his protection, the Greek and Latin Classics were most excellently translated into Italian; Painting flourished and arrived at its perfection and Sculpture came so near the Ancients, that the works of his time, both in marble and bronze, are now called Antico-Moderno.

Alexander the VIth, together with his natural son, Cesar Borgia, was famous for his wickedness; in which he, and his son too, surpassed all imagination. Their lives are well worth your reading. They were poisoned, themselves, by the poisoned wine which they had prepared for others: the father died of it,

but Cesar recovered.

Sixtus the Vth was the son of a swineherd; and raised himself to the Popedom by his abilities: he was a great knave, but an able and a singular one.

Here is History enough for to-day; you shall have some more

foon. Adieu.

LETTER CXXII.

London, June the 21st, O. S. 1748.

DEAR BOY, OUR very bad enunciation runs fo much in my head, and gives me fuch real concern, that it will be the fubject of this, and, I believe, of many more letters. I congratulate both you and myself, that I was informed of it (as I hope) in time to prevent it; and shall ever think myself, as hereafter you will, I am sure, think yourself, infinitely obliged to Sir Charles Williams, for informing me of it. Good God! if this ungraceful and difagreeable manner of speaking had, either by your negligence or mine, become habitual to you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public affembly? Who would have liked you in the one, or have attended to you in the other? Read what Cicero and Quintilian say of Enunciation, and see what a stress they lay upon the gracefulness of it; nay Cicero goes further, and even maintains, that a good figure is necessary for an Orator; and, particularly, that he must not be vastus; that is, overgrown and clumfy. He shows by it, that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. as well as women, are much oftener led by their hearts, than by their understandings The way to the heart is, through the senses; please their eyes and their ears, and the work is half done. I have frequently known a man's fortune decided for ever by his first address.

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part, coms, in and is only nemves;

If it is pleasing, people are hurried involuntarily into a pertuation that he has a merit, which possibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced against him; and unwilling to allow him the merit which. it may be, he has. Nor is this fentiment so unjust and unreasonable as at first it may seem; for, if a man has parts, he must know of what infinite consequence it is to him to have a grace. ful manner of speaking, and a genteel and pleasing address: he will cultivate and improve them to the utmost Your figure is a good one; you have no natural detect in the organs of speech; your address may be engaging, and your manner or speaking graceful, if you will; to that, if they are not fo, neither 1, nor the world can ascribe it to any thing but your want of parts. What is the constant and just observation, as to actors upon the stage? Is it not, that those who have the best sense always speak the best, though they may happen not to have the best voices? They will speak plainly, distinctly, and with the proper em-phasis, be their voices ever so bad. Had Roscius spoken quick, thick, and ungracefully, I will answer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there must be something inconceivably absurd, in uttering them in such a manner, as that either people cannot understand them, or will not defire to understand them. I tell you, truly and fincerely, that I shall judge of your parts by your speaking gracefully or ungracefully. If you have parts, you will never be at rest till you have brought yourfelt to a habit of speaking most grace-fully; for I aver, that it is in your power. You will defire Mr. Harte, that you may read aloud to him every day; and that he will interrupt and correct you, every time that you read 100 fast, do not observe the proper stops, or lay a wrong emphasis. will take care to open your teeth when you speak; to articulate every word diffinctly; and to beg of Mr. Harte, Mr. Eliot, or whoever you speak to, to remind, and stop you, if ever you sall into the rapid and unintelligible mutter. You will even read aloud to yourfelf, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct yourfelf of that shameful trick of speaking faster than you ought. In short, you will make it your business, your study, and your pleasure, to speak well, if you think right. Therefore, what I have said in this, and in my last, is more than sufficient, if you have sense; and ten times more would not be sufficient, if you have not : so here I rest it.

Next to graceful speaking, a genteel carriage, and a graceful manner of presenting yourself, are extremely necessary, for they are extremely engaging; and carelessness in these points is much more unpardonable, in a young fellow, than affectation. It shows an offensive indifference about pleasing. I am told by one here, who has seen you lately, that you are awkward in your

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motions, and negligent of your person: I am forry for both; and fo will you, when it will be too late, if you continue to fome time longer. Awkwardness of carriage is very alienating; and a total negligence of drefs, and air, is an impertinent infult upon cuftom and fashion. You remember Mr. * * * very well, I am fure, and you must consequently remember his extreme awkwardness; which, I can affure you, has been a great clog to his parts and merit, that have, with much difficulty, but barely counterbalanced it at last. Many, to whom I have formerly commended him, have answered me, That they were fure he could not have parts, because he was so awkward; so much are people, as I observed to you before, taken by the eye. Women have great influence, as to a man's fathionable character; and an awkward man will never have their votes; which, by the way, are very numerous, and much oftener counted than weighed. You should therefore give some attention to your dress, and to the gracefulness of your motions. I believe, indeed that you have no pertect model for either, at Leipfig, to form yourfelf upon; but, however, do not get a habit of neglecting either: and attend properly to both, when you go to Courts; where they are very necessary, and where you have good masters, and good models for both. Your exercises of riding, fencing, and dancing, will civilize and fashion your body and your limbs, and give you, if you will but take it, Pair d'un honnête homme.

I will now conclude, with fuggesting one reflection to you; which is, that you should be sensible of your good fortune, in having one who interests himself enough in you, to inquire into your faults, in order to inform you of them. Nobody but myself would be so solicitous, either to know or correct them; so that you might consequently be ignorant of them yourself; for our own self-love draws a thick veil between us and our faults. But when you hear yours from me, you may be sure that you hear them from one, who, for your sake only, desires to correct them; from one whom you cannot suspect of any partiality but in your favour; and from one who heartily wishes that his care of you as a Father, may, in a little time, render every care unnecessary but that of a Friend. Adieu.

every care unnecessary but that of a Friend. Adieu.

P. S. I condole with you for the untimely and violent death of

the tuneful Matzel *.

^{*} The Editor being in possession of the original of the following Letter and Copy of verses, which are so very apposite to the subject mentioned in the Possession, thinks that they may be agreeable to the Public, although not written by the late Earl of Chesterfield, and already inserted in the fourth volume of Dodsley's Collection.

Letter by Sir Charles Hanbury Williams.

To Philip Stanhope, Esq; then at Leipsig. Dresden, the 10th of June, 1748.

Dear Stanhope, Cursed, large, frightful, blood-thirsty, horrible, fierce black cat, got into my room, on Saturday-night; and, yesterday-morning, we found some remains of Matzel; but traces enough to prove he had been murdered in the night by that infernal cat. Stevens cried, Dick curfed and fwore, and I stood dumb with grief; which, I believe, would have choaked me, if I had not given vent to it in the following Ode: which I have addressed to you, to make you the only amends in my power for the loss of sensible, obedient, harmonious, Matzel.

To Philip Stanhope, Esquire,

Upon the death of Matzel, a favourite Bullfinch, that was mine, and which he had the reversion of, whenever I left Drefden.

> -Fungar inani Munere.

RY not, my Stanhope, 'tis in vain, To stop your tears, to hide your pain, Or check your honest rage. Give forrow and revenge their scope; My present joy, your future hope, Lies murdered in his cage.

II. Matzel's no more—Ye Graces, Loves, Ye Linnets, Nightingales, and Doves, Attend th' untimely bier. Let every forrow be exprest; Beat with your wings each mournful breaft, And drop the nat'ral tear.

III. For thee, my Bird, the facred Nine, Who lov'd thy tuneful notes, shall join In thy funereal verse. My painful talk shall be to write Th' eternal dirge which they indite, And hang it on thy herfe.

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IV.

In height of fong, in beauty's pride,
By fell Grimalkin's claws he dy'd;
But vengeance shall have way:
On pains and torture l'll refine;
Yet, Matzel, that one death of thine
His nine will ill repay.

In vain I lov'd, in vain I mourn,
My bird, who, never to return,
Is fled to happier shades;
Where Lesbia's shall for him prepare
The place most charming and most fair
Of all th' Elysian glades.

There shall thy notes in cypress grove
Sooth wretched ghosts that dy'd for love.
There shall thy plaintive strain
Lull impious Phædra's endless grief,
To Procris yield some short relief,
And soften Dido's pain.

LETTER CXXIII.

London, July the 1st, O. S. 1748.

DEAR BOY,

A M extremely well pleased with the course of studies which Mr. Harte informs me you are now in, and with the degree of application which he assures me you have to them. It is your interest to do so, as the advantage will be all your own. My affection for you makes me both wish and endeavour that you may turn out well; and, according as you do turn out, I shall be either proud or assumed of you. But as to mere interest, in the common acceptation of the word, it would be mine that you should turn out ill; for you may depend upon it, that whatever you have from me shall be most exactly proportioned to your desert. Deserve a great deal, and you shall have a great deal; deserve little, and you shall have but a little; and, be good for nothing at all, and, I assure you, you shall have nothing at all.

Solid knowledge, as I have often told you, is the first and great foundation of your future fortune and character; for I never mention the two much greater points to you, of Religion and Morality, because I cannot possibly suspect you as to either of them. This solid knowledge you are in a fair way of acquiring; you may if you please; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that Manners must adorn Knowledge, and smooth its way through the world. Like a great

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rough diamond, it may do very well in a closet, by way of curiofity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished. It is upon this article, I confess, that I suspect you the most, which makes me recur to it fo often; for I fear that you are apt to show too little attention to every body, and too much contempt to many. Be convinced. that there are no persons so infignificant and inconsiderable, but may, fome time or other, and in fome thing or other, have it in their power to be of use to you; which they certainly will not, if you have once shown them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a discovery of weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a common friend, but I never knew a man who would tell his filly weaknesses to a most intimate one. As many a friend will tell us our faults without referve, who will not fo much as hint at our follies: that discovery is too mortifying to our felf-love, either to tell another, or to be told of, one's-felf. You must, therefore, never expect to hear of your weaknesses, or your follies, from any body but me; those I will take pains to discover, and whenever I do, shall tell you of them.

Next to Manners, are exterior graces of person and address; which adorn Manners, as Manners adorn Knowledge. To say that they please, engage, and charm, as they most indisputably do, is saying, that one should do every thing possible to acquire them. The graceful manner of speaking, is, particularly, what I shall always hollow in your ears, as Hotspur hollowed Mortimer to Henry IV; and, like him too, I have aimed to have a Starling taught to say, speak distinctly and gratefully, and send him you, to replace your loss of the unfortunate Matzel; who, by the way, I am told, spoke his language very dis-

tinctly and gracefully.

As, by this time, you must be able to write German tolerably well, I desire, that you will not fail to write a German letter, in the German character, once every fortnight, to Mr. Grevenkop; which will make it more familiar to you, and enable me to judge how you improve in it.

Do not forget to answer me the questions, which I asked you a great while ago, in relation to the constitution of Saxony; and also the meaning of the words Landsassii and Amptsassii.

I hope you do not forget to inquire into the affairs of Trade and Commerce, nor to get the best accounts, you can, of the commodities and manusactures, exports and imports, of the several countries where you may be, and their gross value.

I would likewise have you attend to the respective Coins, gold, silver, copper, &c. and their value, compared with our Coins: for which purpose, I would advise you to put up, in a separate piece of paper, one piece of every kind, wherever you shall be, writing upon it the name and the value. Such a collection

lection will be curious enough in itself; and that fort of knowledge will be very useful to you in your way of business, where the different value of money often comes in question.

I am going to Cheltenham to-morrow, less for my health, which is pretty good, than for the dissipation and amusement of

the journey. I shall stay about a fortnight.

L. Abbé Mably's Droit de l'Europe, which Mr. Harte is so kind as to send me, is worth your reading. Adieu.

LETTER CXXIV.

Cheltenham, July the 6th, O. S. 1748.

DEAR BOY, OUR school-fellow, * Lord Pulteney, set out last week for Holland, and will, I believe, be at Leipfig foon after this letter: you will take care to be extremely civil to him, and to do him any fervice that you can, while you flay there; let him know that I wrote to you to do fo. As being older, he should know more than you; in that case, take pains to get up to him; but if he does not, take care not to let him feel his inferiority. He will find it out of himself, without your endeavours ; and that cannot be helped: but nothing is more infulting, more mortifying, and less forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the two last articles, it is unjust, they not being in his power; and, in the first, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raise people up to ourselves, than to mortify and depress them: and, in truth, our own private interest concurs in it, as it is making ourselves so many friends, instead of so many enemies. The constant practice of what the French call les Attentions, is a most necessary ingredient in the art of pleasing; they flatter the felf-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. duties of focial life, every man is obliged to discharge; but these Attentions are voluntary acts, the free-will offerings of goodbreeding and good-nature; they are received, remembered, and returned as fuch. Women, particularly, have a right to them; and any omission, in that respect, is downright ill-breeding.

Do you employ your whole time in the most useful manner? I do not mean, do you study all day long? nor do I require it. But I mean, do you make the most of the respective allotments of your time? While you study, is it with attention? When you divert yourself, is it with spirit? Your diversions may, if you please, employ some part of your time very usefully. It depends intirely upon the nature of them. If they are suitle and

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^{*} The only Child of the Right Hon. William Pulteney, Earl of Bath, who died before his Father.

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frivolous, it is time worse than lost, for they will give you an habit of sutility. All gaming, field sports, and such torts of amusements, where neither the understanding nor the senses have the least share, I look upon as frivolous, and as the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts, either flatter the senses or improve the mind; I hope, at least, that there is not one minute of the day in which you do nothing at all. Inaction, at your age, is

unpardonable.

Tell me what Greek and Latin books you can now read with Can you open Demosthenes at a venture, and understand him? Can you get through an Oration of Cicero, or a Satire of Horace, without difficulty? What German book do you read, to make yourself master of that language? And what French books do you read for your amusement? Pray give me a particular and true account of all this; for I am not indifferent as to any one thing that relates to you. As for example; I hope you take great care to keep your whole person, particularly your mouth, very clean: common decency requires it; besides that, great cleanliness is very conducive to health. But if you do not keep your mouth excessively clean, by washing it carefully every morning, and after every meal, it will not only be apt to fmell, which is very difgusting and indecent; but your teeth will decay and ache, which is both a great loss, and a great pain. A spruceness of dress is also very proper and becoming at your age; as the negligence of it implies an indifferency about pleafing, which does not become a young fellow. To do, whatever you do at all, to the utmost perfection, ought to be your aim, at this time of your life: if you can reach perfection, so much the better; but, at least, by attempting it, you will get much nearer, than if you never attempted it at all.

Adieu! Steak gracefully and diffinally, if you intend to converse

ever with, Yours.

P. S. As I was making up my letter, I received yours of the 6th N. S. I like your differtation upon Preliminary Articles, and Truces. Your definitions of both are true. Those are matters which I would have you be master of; they belong to your future department. But remember, too, that they are matters upon which you will much oftner have occasion to speak than to write; and that, consequently, it is full as necessary to speak gracefully and distinctly upon them, as to write clearly and elegantly. I find no authority among the ancients, nor indeed among the moderns, for indistinct and unintelligible utterance. The Oracles indeed meaned to be obscure; but then it was by the ambiguity of the expression, and not by inarticulation of the words. For if people had not thought, at least, they understood them, they would neither have frequented nor presented them as they did. There was likewise, among the ancients, and

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is still among the moderns, a fort of people called Ventriloqui, who speak from their bellies, or make the voice seem to come from some other part of the room than that where they are. But these Ventriloqui speak very distinctly and intelligibly. The only thing, then, that I can find like a precedent for your way of speaking (and I would willingly help you to one if I could) is the modern art de Persister, practised with great success by the petits maitres at Paris. This noble art consists in picking out some grave, serious man, who neither understands nor expects raillery, and talking to him very quick, and in inarticulate sounds; while the man, who thinks that he either did not hear well, or attend sufficiently, says, Monsieur, or Plait-il? a hundred times; which affords matter of much mirth to those ingenious gentlemen. Whether you would follow this precedent I submit to you.

Have you carried no English or French comedies or tragedies with you to Leipsig? If you have, I insist upon your reciting some passages of them every day to Mr. Harte, in the most distinct and graceful manner, as if you were acting them upon a sage

The first part of my letter is more than an answer to your question concerning Lord Pulteney.

LETTER CXXV.

London, July the 26th, O.S. 1748.

DEAR BOY, HERE are two forts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties, (and every thing worth knowing or having is attended with fome) stops short, contents itself with easy, and, consequently, superficial knowledge, and prefers a great degree of ignorance to a small degree of trou-These people either think, or represent, most things as impossible; whereas few things are so, to industry and activity. But difficulties seem to them impossibilities, or, at least, they pretend to think them so, by way of excuse for their laziness. hour's attention to the same object is too laborious for them; they take every thing in the light in which it first presents itself, never consider it in all its different views; and, in short, never think of it thoroughly. The consequence of this is, that, when they come to speak upon these subjects, before people who have considered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that put them in confusion. Do not then be discouraged by the first difficulties, but contra audentior ito; and resolve to go to the bottom of all those things, which every gentleman ought to know well. Those arts or sciences, which are peculiar to certain professions, need

not be deeply known, by those who are not intended for those professions. As for instance; fortification and navigation; of both which, a superficial and general knowledge, such as the common course of conversation, with a very little inquiry on your part, will give you, is sufficient. Though, by the your part, will give you, is sufficient. Though, by the way, a little more knowledge of fortification may be of some use to you; as the events of war, in fleges, make many of the terms of that science occur frequently in common convertations: and one would be forry to fay, like the Marquis de Mascarille, in Moliere's Précieuses Ridicules, when he hears of une demie Lune, Ma foi, c'étoit bien une Lune toute entiere. But those things which every gentleman, independently of profession, should know, he ought to know well, and dive into all the depths of them Such are languages, history, and geography ancient and modern; philosophy, rational logic, rhetoric; and, for you particularly, the constitutions, and the civil and military state of every country in Europe. This, I confess, is a pretty large circle of knowledge, attended with fome difficulties, and requiring fome trouble, which, however, an active and industrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always bufied, but to little purpose; it takes little objects for great ones, and throws away upon trifles that time and attention, which only important things deserve. Knick-knacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They attend more to the decorations of a Play, than to the fense of it; and to the ceremonies of a Court, more than to its poli tics. Such an employment of time is an absolute loss of it. You have now, at most, three years, to employ, either well or ill; for, as I have often told you, you will be, all your life, what you shall be three years hence. For God's sake then re-Acce: Will you throw away this time, either in laziness, or trifles? Or will you not rather employ every moment of it in a man ner that must so soon reward you, with so much pleasure, figure, and character? I cannot, I will not doubt of your choice. Read only useful books; and never quit a subject till you are thoroughly master of it, but read and inquire on till then. When you are in company, bring the convertation to some useful subject, but à portée of that company. Points of history, matters of literature, the customs of particular countries, the several Orders of Knight. hood, as Teutonic, Malthese, &c. are surely better subjects of conversation than the weather, dress, or fiddle-faddle stories, that carry no information along with them. The characters of Kings, and great Men, are only to be learned in conversation; for they are never fairly written, during their lives. This, therefore, is an entertaining and instructive subject of conversation, and will, likewife, give you an opportunity of observing how very differently characters are given, from the different passions and views

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views of those who give them. Never be ashamed nor afraid of asking questions; for, if they lead to information, and if you accompany them with some excuse, you will never be reckoned an impertinent or rude questioner. All those things, in the common course of life, depend entirely upon the manner; and, in that respect, the vulgar saying is true, That one man may better seal a horse, than another look over the hedge. There are few things that may not be faid, in fome monner or other; either in a feeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world, confifts in knowing when, and where, to make use of these different manners. The graces of the perion, the countenance, and the way of freaking, contribute fo much to this, that I am convinced, the very fame thing, faid by a genteel person, in an engaging way, and gracefully and diffinctly tpoken, would please; which would hock, if muttered out by an awkward figure, with a fullen, fe-The Poets always represent Venus as attendrious countenance. ed by the three Graces, to intimate, that even Beauty will not do I think they should have given Minerva three also; for without them, I am fure, Learning is very unattractive. Invoke them, then, distinctly, to accompany all your words and motions.

P. S. Since I wrote what goes before, I have received your letter, of no date, with the enclosed state of the Prussian forces: of which, I hope you have kept a copy; this you should lay in a pote-feuille, and add to it all the military establishments that you can get, of other States and Kingdoms: the Saxon establishment you may, doubtless, easily find. By the way, do not forget to send me answers to the questions which I sent you some time ago, concerning both the civil and the ecclesiastical affairs of Saxony.

Do not mistake me, and think I only mean that you should speak elegantly with regard to style, and the purity of language; but, I mean, that you should deliver and pronounce what you say, gracefully and distinctly; for which purpose, I will have you frequently read, very loud, to Mr. Harte, recite parts of orations, and speak passages of plays. For, without a graceful and pleasing enunciation, all your elegancy of style, in speaking, is not worth one farthing.

I am very glad that Mr. * Lyttelton approves of my new house, and particularly of my † Canonical pillars. My bust of Cicero

^{*} Brother to the great and learned Lord Lyttelton.

[†] James Bridges, Duke of Chandois, built a most magnificent and elegant house at Canons, about eight miles from London, which was superbly surnished with fine Pictures, Statues, &c.

is a very fine one, and well preferved; it will have the best place in my library, unless, at your return, you bring me over as good a modern head of your own; which I should like still better. I can tell you that I shall examine it as attentively, as ever antiquary did an old one.

Make my compliments to Mr. Harte, whose recovery I re-

joice at.

DEAR BOY,

LETTER CXXVI.

London, August the 2d, O. S. 1748.

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D UVAL, the jeweller, is arrived, and was with me three or four days ago. You will easily imagine that I asked him a few questions concerning you; and I will give you the satisfaction of knowing, that, upon the whole, I was very well pleased with the account he gave me. But, though he seemed to be much in your interest, yet he fairly owned to me, that your utterance was rapid, thick and ungraceful. I can add nothing to what I have already said upon this subject; but I can and do repeat the absolute necessive of speaking distinctly and gracefully, or else of not speaking at all, and having recourse to signs. He tells me that you are pretty sat, for one of your age: this you should attend to in a proper way; for if, while

very young, you should grow fat, it would be troublesome, unwholesome, and ungraceful: you should therefore, when you have time, take very strong exercise, and in your diet avoid fattening things. All malt-liquors fatten, or at least bloat; and I hope you do not deal much in them. I look upon wine and wa-

ter to be, in every respect, much wholesomer.

Duval fays, there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipfig. Do you ever go to either of those houses, at leisure times? It would not, in my mind, be amiss if you did; and would give you a habit of attentions: they are a tribute which all women expect, and which all men, who would be well received by them, must pay. And, whatever the mind may be, manners, at least, are certainly improved by the company of women of fashion.

I have formerly told you, that you should inform yourself of the several Orders, whether military or religious, of the respective countries where you may be. The Teutonic Order is the great Order of Germany, of which I send you enclosed a short account. It may serve to suggest questions to you, for more

particular

which were fold by Auction after his Death—Lord Chesterseld purchased the hall, pillars, the floor, stair case with double slights, bustos of the finest marble and carvings, which are now in Chesterseld-house May-fair, 1774.

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particular inquiries, as to the present state of it : or which you ought to be minutely informed. The Knights, at present, make vows, of which they observe none, except it be that of not marrying; and their only object, now, is to arrive, by feniority, at the Commanderies in their respective provinces; which are, many of them, very lucrative. The Order of Maltha is, by a very few years, prior to the Teutonic, and owes its foundation to the same causes. These Knights were first called Knights Hospitaliers of St. John of Jerusalem; then Knights of Rhodes; and, in the year 1530, Knights of Maltha, the Emperor Charles V. having granted them that island, upon condition of their defending his island of Sicily against the Turks: which they effectually did. L'Abbé de Vertot has written the History of Maltha, but it is the least valuable of all his works; and moreover, too long for you to read. But there is a short history of all the military Orders whatfoever, which I would advise you to get; as there is also of all the religious Orders; both which are worth your having, and confulting, whenever you meet with any of them in your way; as you will, very frequently, in Catholic countries. For my own part, I find that I remember things much better, when I recur to my books for them, upon some particular occasion, than by reading them tout de suite. As for example; if I were to read the history of all the military or religious Orders, regularly one after another, the latter puts the former out of my head; but when I read the history of any one, upon account of its having been the object of conversation or dispute, I remember it much better It is the fame in Geography; where, looking for any particular place in the map, upon some particular account, fixes it in one's memory for ever. I hope you have worn out your maps, by frequent use of that fort. Adieu.

A short Account of the TEUTONIC ORDER.

In the ages of ignorance, which is always the mother of superstition, it was thought not only just, but meritorious, to propagate religion by fire and sword, and to take away the lives and properties of unbelievers. This enthusias produced the several Croisadoes, in the 11th, 12th, and following centuries; the object of which was to recover the Holy Land out of the hands of the Insidels: who by the way, were the lawful possessor. Many honest enthusiasts engaged in these Croisadoes, from a mistaken principle of religion, and from the pardons granted by the Popes for all the sins of those pious adventurers; but many more knaves adopted these holy wars, in hopes of conquest and plunder.

After Godfrey of Bouillon, at the head of these knaves and fools, had taken Jerusalem, in the year 1099, Christians of various nations remained in that city; among the rest, one good

honest German, that took particular care of his countrymen, who came thither in pilgrimages. He built a house for their reception, and an hospital dedicated to the Virgin. This little establishment soon became a great one, by the enthusiasm of many considerable people who engaged in it, in order to drive the Saracens out of the Holy Land. This society then began to take its first form; and its members were called Marian Teutonic Knights. Marian, from their chapel, sacred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on against the Insidels.

These Knights behaved themselves so bravely, at first, that Duke Frederick of Suabia, who was General of the German army, in the Holy Land, fent, in the year 1191, to the Emperor Henry VI. and Pope Celestin III. to desire that this brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights, all of noble families, were at first created, by the King of Jerusalem, and other Princes then in the army. The first Grand Master of this Order was Henry Wallpot, of a noble family upon the Rhine. This Order foon began to operate in Europe; drove all the Pagans out of Prussia, and took possession of it. Soon after, they got Livonia and Courland, and invaded even Russia, where they introduced the Christian religion. In 1510, they elected Albert Marquis of Brandenburg for their Grand Master; who, turning Protestant soon afterwards, took Prussia from the Order, and kept it for himself, with the consent of Sigismund, King of Poland, of whom it was to be held. He then quitted his Grand Mastership, and made himself Hereditary Duke of that country, which is thence called Ducal Prussia. This Order now consists of twelve thence called Ducal Prussia. provinces; viz. Alfatia, Austria, Coblentz, and Etsch; which are the four under the Prussian jurisdiction: Franconia, Heste, Biessen, Westphalia, Lorrain, Thuringia, Saxony, and Utrecht; which eight are of the German jurisdiction. The Dutch now possets all that the Order had in Utrecht. Every one of these Provinces have their particular Commanderies; and the most ancient of these Commandeurs is called the Commandeur Provincial. These twelve Commandeurs are all subordinate to the Grand Mafter of Germany, as their Chief, and have the right of electing the Grand-Master. The Elector of Cologne is at present Grand Maitre.

This Order, founded by mistaken Christian zeal, upon the Antichristian principles of violence and persecution, soon grey strong, by the weakness and ignorance of the times; acquired unjustly great possessions, of which they justly lost the greatest part by their ambition and cruelty, which made them seared and hated by all their neighbours.

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I have this moment received your letter of the 4th, N S. and have only time to tell you, that I can by no means agree to your cutting off your hair. I am very fure that your head-achs cannot proceed from thence. And as for the pimples upon your head, they are only owing to the heat of the feafon; and confequently will not last long. But your own hair is, at your age, such an ornament; and a wig, however well made, such a difguise, that I will upon no account whatsoever, have you cut off your hair. Nature did not give it you for nothing, still less to cause you the head-ach. Mr. Eliot's hair grew so ill and bushy, that he was in the right to cut it off. But you have not the same reason.

LETTER CXXVII.

London, August the 23d, O.S. 1748.

DEAR BOY, OUR friend Mr. Eliot has dined with me twice fince I returned here; and I can fay with truth, that, while I had the feals, I never examined or fifted a state prisoner, with so much care and curiofity, as I did him. Nay, I did more; for contrary to the laws of this country, I gave him, in some manner, the Question ordinary and extraordinary; and I have infinite pleasure in telling you, that the rack, which I put him to, did not extort from him one fingle word that was not fuch as I wished to hear of you. I heartily congratulate you upon fuch an advantageous testimony, from so creditable a witness. Laudari a laudato viro, is one of the greatest pleasures and honours a rational being can have; may you long continue to deferve it! Your aversion to drinking, and your dislike to gaming, which Mr. Eliot assures me are both very strong, give me the greatest joy imainable, for your fake; as the former would ruin both your conflitution and understanding, and the latter your fortune and character. Mr. Harte wrote me word some time ago, and Mr Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly lavished. Not in gew-gaws and baubles, but in buying good and use. This is an excellent fymptom, and gives me very ful books. good hopes. Go on thus, my dear boy, but for these two next years, and I alk no more. You must then make such a figure, and fuch a fortune, in the world, as I wish you, and as I have taken all these pains to enable you to do. After that time, I allow you to be as idle as ever you please; because I am sure that you will not then please to be so at all. The ignorant and the weak only are idle; but those, who have once acquired a good stock of knowledge, always defire to encrease it. Knowledge is like power, in this respect, that those who have the most. are most desirous of having more. It does not clog, by possession, but increases desire; which is the case of very few pleafures.

Upon receiving this congratulatory letter, and reading your own praites, I am fure that it must naturally occur to you, how great a share of them you owe to Mr. Harte's care and attention; and, consequently, that your regard and affection for him must increase, if there be room for it, in proportion as you reap, which

you do daily, the fruits of his labours.

I must not, however, conceal from you, that there was one article in which your own witness. Mr. Eliot, faultered; for upon my questioning him home, as to your manner of speaking, he could not say that your utterance was either distinct or graceful. I have already said so much to you upon this point, that I can add nothing. I will therefore only repeat this truth, which is, that if you will not speak distinctly and gracefully, nobody will desire to

hear you

I am glad to learn that Abbé Mably's Droit Public de l'Europe makes a part of your evening amusements. It is a very useful book, and gives a clear deduction of the affairs of Europe, from the Treaty of Munster to this time. Pray read it with attention, and with the proper maps; always recurring to them for the feveral countries or towns yielded, taken or restored. Pere Bougeant's third volume will give you the best idea of the Treaty of Munster, and open to you the several views of the belligerent and contracting parties: and there never were greater than at that time. The House of Austria, in the war immediately preceding that Treaty, intended to make itself absolute in the Empire, and to overthrow the rights of the respective States of it. The view of France was to weaken and difmember the House of Austria, to fuch a degree, that it should no longer be a counterbalance to that of Bourbon. Sweden wanted possessions upon the continent of Germany, not only to supply the necessities of its own poor and barren country; but likewise to hold the balance in the Empire between the House of Austria and the States. The House of Brandenburg wanted to aggrandife itself by pilfering in the fire; changed fides occasionally, and made a good bargain at last: for I think it got, at the peace, nine or ten bishoprics secularised. So that we may date, from the Treaty of Munster, the decline of the House of Austria, the great power of the House of Bourbon, and the aggrandisement of that of Bradenburg: which, I am much mistaken, if it stops where it is now.

Make my compliments to Lord Pulteney; to whom I would have you be not only attentive, but useful, by setting him (in case he wants it) a good example of application and temperance. I begin to believe, that, as I shall be proud of you, others will be proud too of imitating you. Those expectations, of mine, seem now so well grounded, that my disappointment, and confequently my anger, will be so much the greater, if they sail; but, as things stand now, I am most affectionately and tenderly,

Yours.

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LETTER CXXVIII.

London, August the 30th, O. S. 1748.

DEAR BOY, TOUR reflections upon the conduct of France, from the Treaty of Munster to this time, are very just; and I am very glad to find, by them, that you not only read, but that you think and reflect upon what you read. Many great readers load their memories, without exercifing their judgments; and make lumber-rooms of their heads, instead of turnishing them ulefully: facts are heaped upon facts, without order or dillinction, and may justly be faid to compose that

> -Rudis indigestaque moles Quem dixere chaos.

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and confider, in your own mind, the probability of the facts, and the justness of the resections. Consult different authors upon the same facts, and form your opinion upon the greater or leffer degree of probability arifing from the whole; which, in my mind, is the utmost stretch of historical faith: certainty (I fear) not being to be found. When an Historian pretends to give you the causes and motives of events, compare those causes and motives with the characters and interests of the parties concerned, and judge for yourself, whether they correspond or not. Confider whether you cannot affign others more probable; and in that examination, do not despise some very mean and trifling causes of the actions of great men: for fo various and inconfishent is human nature, so strong and so changeable are our passions, so fluctuating are our wills, and so much are our minds influenced by the accidents of our bodies, that every man is more the man of the day, than a regular and consequential character. The best have fomething bad, and fomething little; the worst have something good, and fometimes fomething great; for I do not believe what Velleius Paterculus (for the fake of faying a pretty thing) lays of Scipio, Qui nibil non laudandum aut fecit, aut dixit, aut As for the reflections of Historians, with which they think it necessary to interlard their Histories, or at least to conclude their chapters (and which, in the French Histories, are always introduced with a tant il est wrai, and in the English, so true it is) do not adopt them implicitly upon the credit of the author, but analyse them yourself, and judge whether they are true or not.

But, to return to the politics of France, from which I have digressed; you have certainly made one farther reslection, of an advantage which France has, over and above its abilities in the cabinet, and the skill of its negotiators; which is (if I may use

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the expression) its soleness, continuity of riches and power within itfelf and the nature of its government. Near twenty millions of people, and the ordinary revenue of about this teen millions flerling a year, are at the absolute disposal of the Crown. This is what no other Power in Europe can fay; to that different Powers must now unite to make a balance against France; which union, though formed upon the principle of their common interest, can never be to intimate as to compose a machine so compact and simple as that of one great kingdom, directed by one will, and moved by one interest. The Allied Powers (as we have conflantly feen) have, besides the common and declared object of their alliance, some separate and concealed view, to which they often tacrifice the general one; which makes them, either directly or indirectly, pull different ways. Thus, the defign upon Toulon failed, in the year 1706, only from the fecret view of the House of Austria upon Naples; which made the Court of Vienna, notwithstanding the representations of the other Allies to the contrary, fend to Naples the 12,000 men that would have done the business of Toulon. In this last war, too, the same causes had the same effects: the Queen of Hungary, in secret, thought of nothing but recovering of Silesia, and what she had loft in Italy; and therefore never fent half that quota, which he promifed and we paid for, into Flanders; but left that country to the Maritime Powers to defend as they could. The King of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reason he concurred so lamely in the invasion of Provence: where the Queen of Hungary, likewife, did not fend one third of the force stipulated, engrossed as she was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Infomuch that the expedition into Provence, which would have distressed France to the greatest degree, and have caused a great detachment from their army in Flanders, failed shamefully, for want of every one thing necessary for its success. Suppose therefore, any four or five Powers, who all together, shall be equal, or even a little superior, in riches and strength, to that one Power, against which they are united; the advantage will still be greatly on the fide of that fingle Power, because it is but one. The power and riches of Charles V. were, in themselves, certainly superior to those of Francis I; and yet, upon the whole, he was not an overmarch for him. Charles V.'s dominions, great as they were, were scattered and remote from each other; beir constitutions different; and, wherever he did not reside, diffurbances arose: whereas the compactness of France made up the difference in the strength. This obvious reflection convinced me of the absurdity of the Treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehensions, either real or pretended, that the marriage of Don Carlos with the eldest Archdutchefs, within

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dutchels, now Queen of Hungary, was settled in the Treaty of Vienna, of the same year, between Spain and the late Emperor, Charles VI; which marriage, those consummate politicians said, would revive in Europe the exorbitant power of Charles V. I am fure, I heartily wish it had; as in that case, there had been, what there certainly is not now,—one Power in Europe to counterbalance that of France; and then the Maritime Powers would, in reality, have held the balance of Europe in their hands. Even supposing that the Austrian power would then have been an overmatch for that of France; which (by the way) is not clear; the weight of the Maritime Powers, then thrown into the Scale of France, would infallibly have made the balance at least even. In which case too, the moderate efforts of the Maritime Powers, on the fide of France, would have been fufficient; whereas, now, they are obliged to exhaust and beggar themselves, and that too ineffectually, in hopes to support the shattered, beggared, and infufficient House of Austria.

This has been a long political differtation, but I am informed that political subjects are your favourite ones; which I am glad of, considering your destination. You do well to get your materials all ready, before you begin your work. As you buy, and (I am told) read, books of this kind, I will point out two or three for your purchase and perusal; I am not sure that I have not mentioned them before; but that is no matter, if you have not got them. Mémoires pour servir a l'Histoire du 17ieme Siécle, is a most useful book for you to recur to, for all the facts and chronology of that century; it is in four volumes octavo, and very correct and exact. If I do not mistake, I have formerly recommended to you, Les Mémoires du Cardinal de Retz; however, if you have not yet read them, pray do, and with the attention which they deserve. You will there find the best account of a very interesting period of the minority of Lewis XIV. The characters are drawn short, but in a strong and masterly manner; and the political reflections, are the only just and practical ones that I ever saw in print: they are well worth your tran-Le Commerce des Anciens, par Monsieur Huet, Eveque scribing. d'Avranche, in one little volume octavo, is worth your perusal, as commerce is a very confiderable part of political knowledge. I need not, I am fure, suggest to you, when you read the course of Commerce, either of the ancients or of the moderns, to follow it upon your map; for there is no other way of remembering Geography correctly, but by looking perpetually in the map for the places one reads of, even though one knows before, pretty near, where they are.

Adieu! As all the accounts which I receive of you grow better and better, so I grow more and more affectionately yours.

LETTER CXXIX.

London, September the 5th, O. S. 1748.

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DEAR BOY,

Have received yours, with the enclosed German letter to Mr. Grevenkop, which he affures me is extremely well written, confidering the little time that you have applied yourfelf to that language. As you have now got over the most difficult part, pray go on diligently, and make yourfelf absolutely master of the rest. Whoever does not entirely possess a language, will never appear to advantage, or even equal to himself, either in speaking or writing it. His ideas are fettered, and feem imperfect or con. fused, if he is not master of all the words and phrases necessary to express them. I therefore defire, that you will not fail writing a German letter, once every fortnight, to Mr. Grevenkop; which will make the writing of that language familiar to you: and, moreover, when you have left Germany, and are arrived at Turin, I shall require you to write even to me in German; that you may not forget with eafe, what you have with difficulty learned. I likewise desire, that while you are in Germany, you will take all opportunities of conversing in German, which is the only way of knowing that, or any other language, accurately. You will also desire your German master to teach you the proper titles and superscriptions to be used to people of all ranks; which is a point fo material, in Germany, that I have known many a letter returned unopened, because one title in twenty has been omitted in the direction.

St. Thomas's day now draws near, when you are to leave Saxony and go to Berlin; and I take it for granted, that if any thing is yet wanting, to complete your knowledge of the state of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will eafily believe, the number of churches, parishes, or towns; but I mean the constitution, the revenues, the troops, and the trade of that Electorate. A few questions, sensibly asked, of sensible people, will procure you the necessary informations; which I defire you will enter in your little book. Berlin will be entirely a new scene to you, and I look upon it, in a manner as your first step into the great world: take care that step be not a false one, and that you do not stumble at the threshold. You will there be in more company than you have yet been; Manners and Attentions will therefore be more necessary. Pleasing in company, is the only way of being pleased in it yourfelf. Sense and Knowledge are the first and necessary foundations for pleasing in company; but they will by no means do alone, and they will never be perfectly welcome, if they are not accompanied with Manners and Attentions. You will best acquire these by frequenting the companies of people of fashion; and then you must resolve to acquire them, in those companies, by proper care and observation;

observation; for I have known people, who, though they have frequented good company all their life-time, have done it in fo inattentive and unobserving a manner, as to be never the better for it, and to remain as disagreeeable, as awkward, and as vulgar, as if they had never feen any person of fashion. When you go into good company (by good company is meant the people of the first fashion of the place) observe carefully their turn, their manners, their address; and conform your own to them. But this is not all neither: go deeper still; observe their characters, and pry, as far as you can, into both their hearts and their heads. Seek for their particular merit, their predominant passion, or their prevailing weakness; and you will then know what to bait your hook with to catch them. Man is a composition of so many, and fuch various ingredients, that it requires both time and care to analyse him: for though we have, all, the same ingredients in our general composition, as Reason, Will, Passions, and Appetites; yet the different proportions and combinations of them, in each individual, produce that infinite variety of characters, which, in some particular or other, distinguishes every individual from another. Reason ought to direct the whole, but seldom does. And he who addresses himself singly to another man's reafon, without endeavouring to engage his heart in his interest also, is no more likely to fucceed, than a man who should apply only to a King's nominal Minister, and neglect his Favourite. recommend to your attentive perulal, now that you are going into the world, two books, which will let you as much into the characters of men, as books can do. I mean Les R flexions Mo ales de Monfieur de la Rochefoucault, and Les Carafteres de La Bruyere: but remember, at the same time, that I only recommend them to you as the best general maps, to affift you in your journey, and not as marking out every particular turning and winding that you will meet There, your own fagacity and observation must come to id. La Rochesoucault is, I know, blamed, but I think their aid. without reason, for deriving all our actions from the source of self-love. For my own part, I see a great deal of truth, and no harm at all, in that opinion. It is certain, that we feek our own happiness in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reason, which is the great law of Nature. It is only a mistaken self-love that is a blameable motive, when we take the immediate and indifcriminate gratification of a passion, or appetite, for real happiness. But am I blameable, if I do a good action, upon account of the happiness which that honest conscioulnels will give me? Surely not. On the contrary, that plealing consciousness is a proof of my virtue. The reflection, which is the most censured in Monsieur de la Rochesouchult's book, as a very ill-natured one, is this; On trouve dans le malbeur de son meilleur ami, quelque chose qui ne déplait pas. And why not? Why may I not feel a very tender and real concern for the misfortune

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misfortune of my friend, and yet at the fame time feel a pleasing consciousness at having discharged my duty to him, by comforting and affisting him to the utmost of my power in that missortune? Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of these two truths, which amount to the same thing: He who loves himself best is the honestest man; or, The honestest man loves himself best.

The characters of La Bruyere are pictures from the life; most of them finely drawn, and highly coloured. Furnish your mind with them first; and when you meet with their likeness, as you will every day, they will strike you the more. You will compare every feature with the original; and both will reciprocally help

you to discover the beauties and the blemishes.

As women are a confiderable, or at least a pretty numerous part of company; and as their fuffrages go a great way towards eftablishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he propoles to make in it) it is necessary to please them. I will therefore, upon this subject, let you into certain Arcana, that will be very useful for you to know, but which you must, with the utmost care, conceal; and never feem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and fometimes wit; but for folid, reasoning good sense, I never in my life knew one that had it, or who reasoned or acled consequentially for four and twenty hours together. Some little pasfion or humour always breaks in upon their best resolutions. Their beauty neglected, or controverted, their age increased, or their supposed understandings, depreciated, instantly kindles their little pasfions, and overturns any system of consequential conduct, that in their most reasonable moments, they might have been capable of forming. A man of fense only trifles with them, plays with them, humours and flatters them, as he does with a sprightly, forward child; but he neither confults them about, nor trusts them with, ferious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in bufiness (which, by the way, they always spoil;) and being justly distrustful, that men in general look upon them in a triffing light, they almost adore that man, who talks more feriously to them, and who seems to consult and trust them: I say, who seems; for weak men really do, but wife ones only feem to do it. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept of the lowest; and you may safely flatter any woman, from her understanding, down to the exquisite taste of her fan. Women, who are either indisputably beautiful, or indisputably ugly, are best flattered upon the score of their understandings : but those who are in a state of mediocrity, are best flattered upon their beauty, or at least their graces; for every woman, who is not absolutely

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absolutely ugly, thinks herself handsome; but not hearing often that the is fo, is the more grateful, and the more obliged to the few who tell her fo: whereas a decided and confcious beauty looks upon every tribute, paid to her beauty, only as her due: but wants to shine, and to be considered on the side of her understanding: and a woman, who is ugly enough to think that she is so, knows that the has nothing left for it but her understanding, which is, confequently, (and probably in more fenses than one) her weak fide. But thefe are fecrets, which you must keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole fex: on the contrary, a man, who thinks of living in the great world, must be gallant, polite, and attentive to please the They have, from the weakness of men, more or less influence in all Courts: they absolutely stamp every man's character in the beau monde, and make it either current, or cry it down, and stop it in payments. It is, therefore, absolutely neceffary to manage, pleafe, and flatter them; and never to difcover the least marks of contempt, which is what they never forgive: but in this they are not fingular, for it is the same with men; who will much fooner forgive an injustice than an infult. Every man is not ambitious, or covetous, or passionate; but every man has pride enough in his composition to feel and resent the least slight and contempt. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes: and, if you hint to a man, that you think him filly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to most young men, is very strong, of exposing other people's weaknesses and infirmities, for the fake either of diverting the company, or of showing your own superiority. You may get the laugh on your fide by it, for the present; but you will make enemies by it for ever; and even those who laugh with you then, will, upon reflection, fear, and consequently hate you: besides that, it is illnatured; and that a good heart defires rather to conceal, than expose, other people's weaknesses or missortunes. If you have wit, use it to please, and not to hurt: you may shine, like the sun in the temperate Zones, without scorching. Here it is wished for; under the Line it is dreaded.

These are some of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove useful to you in your journey through it. wish it may be a prosperous one; at least, I am sure that it must

be your own fault if it is not.

Make my compliments to Mr. Harte, who, I am very forry to hear, is not well. I hope by this time he is recovered. Adieu.

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LETTER CXXX.

London, September the 13th, O. S. 1748.

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DEAR BOY,

I Have more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interspersed in that excellent work. I will now

preach a little upon two or three of those texts.

In the disturbances at Paris, Monsieur de Beaufort, who was a very popular, t ough a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for affembling the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wife enough, at the fame time, to avoid gathering the people together, except when there was occasion, and when he had fomething particular for them to do. However, he could not always check Monfieur de Beaufort: who having affembled them once very unnecessfarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cause a great deal of harm; upon which the Cardinal observes, most judiciously, Que Monsieur de Beaufort ne scavoit pas, que qui assemble le peuple l'emeut. It is certain, that great numbers of people. met together, animate each other, and will do fomething, either good or bad, but oftener bad : and the respective individuals, who were separately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any mischief that may be pointed out to them by the leaders; and, if their leaders have no bufiness for them, they will find some for themselves. The Demagogues, or leaders of popular factions, should therefore be very careful not to affemble the people unnecessarily, and without a fettled and well-confidered object. Besides that, by making those popular affemblies too frequent, they make them likewise too familiar, and consequently, less respected by their enemies. Observe any meetings of people, and you will always find their eagerness and impetuosity rife or fall in proportion to their numbers: when the numbers are very great, all fense and reason seems to subfide, and one sudden frenzy to feize on all, even the coolest of them.

Another very just observation of the Cardinal's, is, that the things which happen in our own times, and which we see ourselves, do not surprize us near to much as the things we read of in times past, though not in the least more extraordinary; and adds, that he is persuaded, that, when Caligula made his horse a Consul, the people of Rome, at that time, were not greatly surprised at it, having necessarily been in some degree prepared for it, by an insensible gradation of extravagancies from the same quarter. This is so true, that we read every day, with associations, things we see every day without surprise. We won-

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der at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the least surprised to hear of a Sea Captain, who has blown up his ship, his crew, and himself, that he might not sail into the hands of the enemies of his country. I cannot help reading of Porsenna and Regulus, with surprise and reverence; and yet I remember that I saw, without either, the execution of Shepherd, a boy of eighteen years old, who intended to shoot the late King, and who would have been pardoned, if he would have expressed the least forrow for his intended crime; but on the contrary, he declared, That if he was pardoned, he would attempt it again; that he thought it a duty which he owed his country; and that he died with pleasure for having endeavoured to perform it. Reason equals Shepherd to Regulus; but prejudice, and the recency of the sact, make Shepherd a common malesactor, and Regulus a hero.

Examine carefully, and re-confider all your notions of things; analyse them, and discover their component parts, and see if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial scales of reason. It is not to be conceived how many people, capable of reasoning, if they would, live and die in a thousand errors, from laziness; they will rather adopt the prejudices of others, than give themselves the trouble of forming opinions of their own. They say things, at first, because other people have said them, and then they persist in them,

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The last observation that I shall now mention, of the Cardinal's, is, " that a fecret is more eafily kept by a good many " people, than one commonly imagines" By this he means a fecret of importance, among people interested in the keeping of it. And it is certain that people of business know the importance of fecrecy, and will observe it, where they are concerned in the event. And the Cardinal does not suppose that any body is filly enough to tell a fecret, merely from the defire of telling it, to any one that is not some way or other interested in the keeping it, and concerned in the event. To go and tell any friend, wife, or mistress, any secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risque of being discovered. But a secret properly communicated, only to those who are to be concerned in the thing in question, will probably be kept by them, though they should be a good many. Little fecrets are commonly told again, but great ones generally kept. Adieu.

James Shepherd, a coach-painter's apprentice, was executed at Tyburn for high treason, March 17, 1718, in the reign of George I.

LETTER CXXXI.

London, September the 20th, O. S. 1748.

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DEAR BOY,

Wait with impatience for your accurate History of the Chevaliers Porte Epces, which you promised me in your last, and which I take to be a forerunner of a larger work, that you intend to give the public, containing a general account of all the Religious and Military Orders of Europe. Seriously; you will do well to have a general notion of all those Orders, ancient and modern; both as they are frequently the subjects of conversation, and as they are more or less interwoven with the histories of those times. Witness the Teutonic Order, which, as foon as it gained strength, began its unjust depredations in Germany, and acquired fuch confiderable possessions there; and the Order of Maltha alfo, which continues to this day its piracies upon the Infidels. Befides, one can go into no company in Germany, without running against Monsteur le Chevalier, or Monsieur le Commandeur de l'Ordre Teutonique. It is the same in all other parts of Europe, with regard to the Order of Maltha; where you never go into company without meeting two or three Chevaliers, or Commandeurs, who talk of their Preuves, their Langues, their Caravannes, &c. all which things I am fure you would not willingly be ignorant of. On the other hand, I do not mean that you should have a profound and minute knowledge of these matters, which are of a nature that a general knowledge of them is fully fufficient. I would not recommend to you to read Abbé Vertot's History of the Order of Maltha, in four quarto volumes; that would be employing a great deal of good time very ill. But I would have you know the foundations, the objects, the Infignia, and the thort general history of them all.

As for the ancient religious military Orders, which were chiefly founded in the eleventh and twelfth centuries; fuch as Maltha, the Teutonic, the Knights Templers, &c. the injustice and the wickedness of those establishments cannot, I am fure, have escaped your observation. Their pious object was, to take away, by force, other people's property; and to maffacre the proprietors themselves, if they refused to give up that property, and adopt the opinions of these invaders. What right or pretence had these confederated Christians of Europe to the Holy Land? Let them produce their grant of it in the Bible. Will they fay, that the Saracens had possessed themselves of it by force; and that, consequently, they had the same right? Is it lawful then to steal goods, because they were stolen before? Surely not. The truth is, that the wickedness of many, and the weakness of more, in those ages of ignorance and superflition, concurred to form those flagitious conspiracies against the lives and properties of unoffending people. The Pope Inc-

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tified the villainy, and annexed the pardon of fins to the perpetration of it. This gave rife to the Croifadoes, and carried fuch fwarms of people from Europe to the conquests of the Holy Land. Peter the Hermit, an active and ambitious Priest, by his indefatigable pains, was the immediate author of the first Croifade; Kings, Princes, all Professions and Characters united, from different motives, in this great undertaking, as every fentiment, except true religion and morality, invited to it. ambitious hoped for kingdoms; the greedy and the necessitous for plunder; and some were enthusiasts enough to hope for salvation. by the destruction of a considerable number of their fellowcreatures, who had done them no injury. I cannot omit, upon this occasion, telling you, that the Eastern Emperors at Constantinople, (who, as Christians, were obliged, at least, to feem to favour these expeditions) seeing the immense numbers of the Croisex, and fearing that the Western Empire might have some mind to the Eastern Empire too, if it succeeded against the Infidels, as l'appétit vient en mangeant; these Eastern Emperors, very honeftly, polioned the waters where the Croifez were to

país, and so destroyed infinite numbers of them.

The later Orders of Knighthood; fuch as the Garter in England; the Elephant in Denmark; the Golden Fleece in Burgundy; the St. Esprit, St. Michel, St. Louis, and St. Lazare, in France, &c. are of a very different nature and institution-They were either the invitations to, or the rewards of, brave actions, in fair war, and are now rather the decorations of the favour of the Prince, than the proofs of the merit of the subject. However, they are worth your inquiries to a certain degree; and conversation will give you frequent opportunities for them. Wherever you are, I would advise you to inquire into the respective Orders of that country, and to write down a short account of them. For example; while you are in Saxony, get an account of l'Aigle Blane, and of what other Orders there may be, either Polish or Saxon; and, when you shall be at Berlin, inform yourfelf of the three Orders there, P Aigle Noir, la Générosité, et le Vrai Mérite, which are the only ones, that I know of, there. But whenever you meet with straggling ribbands and stars, as you will with a thousand in Germany, do not fail to inquire what they are, and to take a minute of them in your memorandum-book: for it is a fort of knowledge that costs little to acquire, and yet is of some use. Young people have frequently an incuriousness about them, arising either from laziness, or a contempt of the object, which deprives them of feveral fuch little parts of knowledge, that they afterwards with they had acquired. If you will put conversation to profit, great knowledge may be gained by it; and is it not better (fince it is full as easy) to turn it upon useful, than upon useless subjects? People always talk best upon what they know most, and it is both pleasing them, and improving one's-self, to put them upon upon that subject. With people of a particular profession, or of a distinguished eminency in any branch of learning, one is not at a loss: but with those, whether men or women, who properly constitute what is called the beau monde, one must not chuse deep subjects, nor hope to get any knowledge above that of Orders, Ranks, Families, and Court anecdotes; which are therefore the proper (and not altogether useless) subjects of that kind of conversation. Women, especially, are to be talked to, as below men, and above children. If you talk to them too deep, you would only consound them, and lose your own labour; if you talk to them too frivolously, they perceive and resent the contempt. The proper tone for them is, what the French call the Entregent, and is, in truth, the polite jargon of good company. Thus, if you are a good Chemist, you may extract something out of every thing.

A profos of the beau monde; I must again and again recommend the Graces to you. There is no doing without them in that world, and, to make a good figure in that world, is a great step towards making one in the world of business, particularly hat part of it for which you are destined. An ungraceful manner of speaking, awkward motions, and a disagreeable address, are great clogs to the ablest man of business; as the opposite qualifications are of infinite advantage to him. I am therefore very glad that you learn to dance, since I am told there is a very good dancing-master at Leipsig. I would have you dance a minuet very well, not so much for the sake of the minuet itself (though that, if danced at all, ought to be danced well) as that it will give you an habitual genteel carriage, and

manner of presenting yourself.

Since I am upon little things, I must mention another, which though little enough in itself, yet, as it occurs at least once in every day, deserves some attention; I mean Carving. Do you use yourself to carve adrestly and genteely, without hacking half an hour across a bone, without bespattering the company with the sauce, and without overturning the glasses into your neighbours pockets? These awkwardnesses are extremely disagreeable; and, if often repeated, bring ridicule. They are

very eafily avoided, by a little attention and use.

How trifling soever these things may seem, or really be, in themselves, they are no longer so, when above half the world thinks them otherwise. And, as I would have you omnibus ornatum-excellere rebus, I think nothing above or below my pointing out to you or your excelling in. You have the means of doing it, and time before you make use of them. Take my word for it, I ask nothing now, but what you will, twenty years hence, most heartily wish that you had done. Attention to all these things, for the next two or three years, will save you infinite trouble and endless regrets hereafter. May you, in the whole

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Your Dresden china is arrived, and I have sent it to your Mamma.

LETTER CXXXII.

London, September 27th, O. S. 1748.

DEAR BOY, Have received your Latin Lecture upon War, which, though it is not exactly the same Latin that Cesar, Cicero, Horace, Virgil, and Ovid spoke, is, however, as good Latin as the erudite Germans speak or write. I have always observed, that the most learned people, that is those who have read the most Latin, write the worst; and that distinguishes the Latin of a Gentleman scholar, from that of a Pedant. A Gentleman has, probably, read no other Latin than that of the Augustan age; and therefore can write no other: whereas the Pedant has read much more bad Latin than good; and consequently writes so too. He looks upon the best clasfical books, as books for school-boys, and consequently below him: but pores over fragments of obscure authors, treasures up the obsolete words which he meets with there, and uses them, upon all occasions, to show his reading, at the expence of his judgment. Plautus is his favourire author, not for the fake of the wit and the vis comica of his comedies; but upon account of the many obsolete words, and the cant of low characters, which are to be met with no where else. He will rather use olli than illi, optume than optime, and any bad word, rather than any good one, provided he can but prove, that, strictly speaking, it is Latin; that is, that it was written by a Roman. By this rule, I might now write to you in the language of Chaucer or Spenfer, and affert that I wrote English, because it was English, in their days; I should be a most affected puppy if I did so, and you would not understand three words of my letter. All these, and such-like affected peculiarities, are the characteristics of learned coxcombs and pedants, and are carefully avoided by all men of

I dipped, accidentally, the other day, into Pitiscus's presace to his Lexicon; where I found a word that puzzled me, and that I did not remember ever to have met with before. It is the adverb presser; which means, in a good bour; an expression, which, by the superstition of it appears to be low and vulgar. I looked for it; and at last I found, that it is once or twice made use of in Plautus; upon the strength of which, this learned pedant thrusts it into his presace. Whenever you write Latin, remember that every word or phrase which you make use of, but cannot find in Cesar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, illiberal Latin, though it may have been written by a Roman.

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I must now say something as to the matter of the Lecture : in which, I confess, there is one doctrine laid down that furprises me : it is this ; Quum vero boftis fit lenta citave morte omnia dira nobis minitans quocunque bellantibus negotium eft, parum fane interfuerit quo modo eum obruere et interficere satugamus si ferociam exuere cunstetur. Ergo veneno quoque uti fas en, &c. whereas l cannot conceive that the use of poison can, upon any account. come within the lawful means of felf-defence. Force may, without doubt, be juftly repelled by force, but not by treachers and fraud; for I do not call the stratagems of war, such as ambuscades, masked batteries, false attacks, &c. frauds or treachery; they are mutually to be expected and guarded against; but poisoned waters, or poison administered to your enemy (which can only be done by treachery) I have always heard, read, and thought, to be an unlawful and infamous means of defence, be your danger ever so great : but, si ferociam exum cuncletur; must I rather die than poison this enemy? Yes, certainly: much rather die than do a base or criminal action: nor can I be fure, before-hand, that this enemy may not, in the last moment, ferociam exuere. But the Public Lawyers, now, feem to me, rather to warp the law, in order to authorife, than to check. those unlawful proceedings of Princes and States; which, by being become common, appear less criminal: though custom

can never alter the nature of good and ill. Pray let no quibbles of Lawyers, no refinements of Casuills, break into the plain notions of right and wrong; which every man's right reason, and plain common-sense, suggests to him. To do as you would be done by, is the plain, ture, and undif puted rule of morality and justice. Stick to that; and be convinced, that whatever breaks into it, in any degree, however fpeciously it may be turned, and however puzzling it may be to answer it, is notwithstanding false in itself, unjust, and criminal I do not know a crime in the world, which is not, by the Casuists among the Jesuits (especially the twenty-four collected, I think, by Escobar) allowed, in some, or many cases, not to be crimi-The principles first laid down by them are often specious, nal. the reasonings plausible; but the conclusion always a lie: forit is contrary to that evident, and undeniable rule of justice, which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined pieces of cafuiftry and fophiftry, being very convenient and welcome to people's passions and appetites, they gladly accept the indulgence, without defiring to detect the fallacy of the reason ing: and indeed many, I might fay most, people, are not able to do it; which makes the publication of such quibblings and refinements the more pernicious. I am no skilful Cafuis, nor fubtle Disputant; and yet I would undertake to justify, and quality, the profession of a highwayman, step by step, and so plaufibly, as to make many ignorant people embrace the profession,

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as an innocent, if not even a laudable one; and to puzzle people, of some degree of knowledge, to answer me point by point. I have seen a book, entitled Quidlibet ex Quolibet, or the Art of making any thing out of any thing; which is not fo difficult, as it would feem, if once one quits certain plain truths, obvious in gross to every understanding, in order to run after the ingenious refinements of warm imaginations and speculative reasonings. Doctor Berkeley, Bishop of Cloyne, a very worthy, ingenious, and learned man, has wrote a book to prove, that there is no fuch thing as Matter, and that nothing exists but in idea; that you and I only fancy ourselves eating, drinking, and sleeping; you at Leipsig, and I at London: that we think we have flesh and blood, legs, arms, &c but that we are only spirit. His arguments are, strictly speaking, unanswerable; but yet I am so far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that matter, which I fo miftakenly imagine my body at present to consist of, in as good plight as possible. Common fense, (which, in truth, is very uncommon) is the best sense I know of: abide by it; it will counsel you best. Read and hear, for your amusement, ingenious fystems, nice questions, subtily agitated, with all the refinements that warm imaginations fuggett; but confider them only as exercitations for the mind, and return always to fettle with common fense.

I stumbled, the other day, at a bookseller's, upon Comte de Gabalis, in two very little volumes, which I had formerly read. I read it over again, and with fresh aftonishment. Most of the extravagancies are taken from the Jewish Rabbins, who broached those wild notions, and delivered them in the unintelligible jargon which the Caballists and Rosecrucians deal in to this day, Their number is, I believe, much leffened, but there are still some; and I myself have known two, who studied and firmly believed in that mystical nonfense. extravagancy is not man capable of entertaining, when once his shackled reason is led in triumph by fancy and prejudice! The ancient Alchymists gave very much into this stuff, by which they thought they should discover the Philosopher's Stone: and some of the most celebrated Empirics employed it in the pursuit of the Universal Medicine. Paracelsus, a bold Empiric, and wild Caballist, afferted, that he had discovered it, and called it his Alkubest. Why, or wherefore, God knows; only that those madmen call nothing by an intelligible name. You may eafily get this book from the Hague; read it, for it will both divert and aftonish you; and at the same time, teach you not admirari. A very necessary lesson.

Your letters, except when upon a given subject, are exceedingly laconic, and neither answer my desires, nor the purpose of letters; which should be familiar conversations, between P 2 absent

absent friends. As I defire to live with you upon the footing of an intimate friend, and not of a parent, I could wish that your letters gave me more particular accounts of yourfelf, and of your lesser transactions. When you write to me, suppose yourfelf converting freely with me, by the fire fide. In that case, you would naturally mention the incidents of the day; as, where you had been, who you had feen, what you thought of them, &c. Do this in your letters; acquaint me sometimes with your diversions; tell me of any new persons and characters that you meet with in company, and add your own observations upon them : in thort, let me fee more of you, in your letters. How do you go on with Lord Pulteney; and how does he go on at Leipfig? Has he learning, has he parts, has he application? Is he good or ill natured? In short, What is he; at least, what do you think him? You may tell me without referve, for I promise you secrecy. You are now of an age, that I am defirous to begin a confidential correspondence with you; and, as I shall, on my part, write you, very freely, my opinion upon men and things, which I should often be very unwilling that any body but you and Mr. Harte should fee; fo, on your part, if you write to me without referve, you may depend upon my inviolable fecrecy. If you have ever looked into the Letters of Madame de Sevigné, to her daughter, Madame de Grignan; you must have observed the ease, freedom. and friendship, of that correspondence; and yet, I hope, and believe, that they did not love one another better than we do. Tell me what books you are now reading, either by way of study or amusement: how you pass your evenings when at home, and where you pass them when abroad. I know that you go fometimes to Madame Valentin's affembly: What do you do there; do you play, or sup, or is it only la belle conversation? Do you mind your dancing, while your dancingmaster is with you? As you will be often under the necessity of dancing a minuet, I would have you dance it very well. Remember, that the graceful motion of the arms, the giving your hand, and the putting on and pulling off your hat genteely, are the material parts of a gentleman's dancing. But the greatest advantage, of dancing well, is, that it necessarily teaches you to present yourself, to sit, stand, and walk genteely; all of which are of real importance to a man of fashion.

I should wish that you were polished, before you go to Berlin; where, as you will be in a great deal of good company, I would have you have the right manners for it. It is a very considerable article to have le ton de la bonne campagnie, in your destination particularly. The principal business of a foreign Minister, is, to get into the secrets, and to know all les allures of the Courts at which he resides: this he can never bring about, but by such a pleasing address, such engaging manners, and such an infinuating behaviour, as may make him sought for, and in some measure domestic, in the best company, and the best

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families of the place. He will then, indeed, be well informed of all that passes, either by the confidences made him, or by the carelefiness of people in his company; who are accustomed to look upon him as one of them, and consequently not upon their guard before him. For a Minister, who only goes to the Court he refides at in form, to ask an audience of the Prince or the Minister, upon his last instructions, puts them upon their guard, and will never know any thing more than what they have a mind that he should know. Here women may be put to some use. A King's miltress, or a Minister's wife or miltress, may give great and useful informations; and are very apt to do it, being proud to show that they have been trusted. But then, in this case, the height of that fort of address, which strikes women, is requisite; I mean that easy politeness, genteel and graceful address, and that There is a fort exterieur brilliant, which they cannot withstand. of men fo like women, that they are to be taken just in the fame way; I mean those who are commonly called fine men; who fwarm at all Courts; who have little reflection and less knowledge; but who, by their good-breeding, and train-tran of the world, are admitted into all companies; and by the imprudence or carelessness of their superiors, pick up secrets worth knowing, and eafily got out of them by proper address. Adieu.

LETTER CXXXIII.

Bath, October the 22d, O.S. 1748.

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CAME here three days ago, upon account of a disorder in my stomach which affected my head, and gave me vertigos. I already find myfelf fomething better; and confequently do not doubt, but that the course of these waters will set me quite right. But how-ever, and where-ever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myself. I am going off of the stage, you are coming upon it: with me, what has been, has been, and reflection now would come too late; with you, every thing is to come, even in some manner, reflection itself: so that this is the very time when my reflections, the result of experience, may be of use to you, by supplying the want of yours. As foon as you leave Leipfig, you will gradually be going into the great world; where the first impressions that you shall give of yourself will be of great importance to you; but those which you shall receive will be decisive, for they always flick. To keep good company, especially at your first fetting out, is the way to receive good impressions. you alk me what I mean by good company, I will confess to you. that it is pretty difficult to define; but I will endeavour to make you understand it as well as I can.

Good Company, is not what respective sets of company are pleased either to call or think themselves; but it is that company, which all the people of the place call, and acknowledge to be good company,

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notwithstanding some objections which they may form to some of the individuals who compole it. It consists chiefly (but by no means without exception of people of confiderable birth, rank, and character: for people of neither birth nor rank, are frequently, and very juttly, admitted into it, it distinguished by any peculiar merit, or eminency in any liberal art or science fo motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardtels, and others slide into it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blatted characters are never admitted. In this fashionable good company, the best manners, and the best language, of the place are most unquestionably to be learnt; for they establish, and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to ascertain either.

A company confitting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the sashionable and accredited company of the place; for people of the very first quality can be as filly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting intirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means

despised.

A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words, good company: they cannot have the easy manners and tournure of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes you will be but more esteemed, in other companies, for having a place in that. But then do not let it engross you; for if you do, you will be only considered as one of the literati by profession; which is not the way either to shine, or rise in the world.

The company of professed Wits and Poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it, and if they have none, are fillily proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much assaid of a live Wit, in company, as a Woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance is however, worth seeking, and their company worth frequent to but not exclusively of others, nor to such a degree as to sidered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word.

word, is low indeed; low in rank, low in parts, low in manners. and low in merit. You will, perhaps, be surprized, that I hould think it necessary to warn you against fuch company; but vet I do not think it wholly unnecessary, after the many instances which I have feen, of men of fente and rank, difcredited, vilified, and undone, by keeping tuch company. Vanity, that fource of many of our follies, and of tome of our crimes, hath funk many a man into company, in every light infinitely below himself, for the take of being the first man in it. There he dictates, is aphuded, admired; and, for the take of being the Corythaus of wretched chorus, difgraces, and difqualifies himself foon for any better company. Depend upon it, you will fink or rife to the level of the company which you commonly keep: people will judge of you, and not unreasonably by that. There is good sense in the Spanish saying, " Tell me who you live with, and I " will tell you who you are." Make it therefore your bufinels, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you, of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company, Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, miltakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whoremasters, drunkards, or gamefers: upon which he adopts their vices, militaking their defects for their perfections, and thinking that they owe their fashion and their suftre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nofe, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupefied by the head-ach, all the next, is doubtless, a fine model to copy from. And a gamester, tearing his hair, and blaspheming, for having loft more than he had in the world, is furely a most amiable character. No; these are allays, and great es too, which can never adorn any character, but will always e the best. To prove this; suppose any man, without parts an come other good qualities, to be merely a whoremaster, a drunkard, or a gametter; how will he be looked upon by all forts of people? Why as a most contemptible and vicious anima!.

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careof the word animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

I will hope, and believe, that you will have no vices; but if unfortunately you should have any, at least I beg of you to be content with your own, and adopt no other body's. The adoption of vice hath, I am convinced, ruined ten times more young

men, than natural inclinations.

As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwith standing the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people, of shining rank and character, gamed too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

Imitate, then, with discernment and judgment, the persections of the good company which you may get into; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but remember, that let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the missortune to have a natural one upon his: but, on the contrary, think how much handsomer he would have been with-

out it

Having thus confessed some of my igaremens, I will now show you a little of my right side. I always endeavoured to get into the best company, wherever I was, and commonly succeeded. There I pleased, to some degree, by showing a desire to please. I took care never to be absent or distrait; but on the contrary, attended to every thing that was said, done, or even looked, in company: I never sailed in the minutest attentions, and was never journalier. These things, and not my egaremens, made me sashionable.

Adieu! this letter is full long enough.

LETTER CXXXIV.

Bath, October the 19th, O. S. 1748.

DEAR BOY,

AVING, in my last, pointed out what fort of combined you should keep, I will now give you some rules for conduct in it; rules which my own experience and observe on enable me to lay down, and communicate to you, with some degree

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of confidence. I have often given you hints of this kind before, but then it has been done by fnatches; I will now be more regular and methodical. I shall say nothing with regard to your bodily carriage and address, but leave them to the care of your dancing-mafter, and to your own attention to the best models; remember, however, that they are of confequence.

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very cases in which people do not care to be treated, every one

being fully convinced that he has wherewithal to pay.

Tell stories very seldom, and, absolutely, never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions. have frequent recourse to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out; for if people are not willing to hear you, you had

much better hold your tongue than them.

Most long talkers fingle out some one unfortunate man in company (commonly him whom they observe to be the most filent) or their next neighbour, to whisper, or at least, in a half voice, to convey a continuity of words to. This is excessively ill-bred, and in some degree, a fraud; conversation-stock being a joint and common property. But, on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience, (and at least feeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts you will show them, more or less, upon every subject; and if you have not, you had better talk fillily upon a

subject of other people's, than of your own chusing.

Avoid, as much as you can, in mixed companies, argumentative, polemical conversations; which, though they should not, yet certainly do, indispose, for a time, the contending parties towards each other: and, if the controversy grows warm and noisy, endeavour to put an end to it, by some genteel levity or joke. quieted fuch a conversation-hubbub once, by representing to them, that though I was perfuaded none there present would repeat, out of company what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was faid.

Above all things, and upon all occasions, avoid speaking of yourfelf, if it be possible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the best parts, in all the various modes and figures of the egotism.

Some, abruptly, speak advantageously of themselves, without either pretence or provocation. They are impudent. Others

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proceed more artfully, as they imagine; and forge accusations against themselves, complain of calumnies which they never heard, in order to justify themselves, by exhibiting a catalogue of their many virtues. They acknowledge that it may, indeed seem odd, that they should talk in that manner of themselves; it is awate they do not like, and what they never would have done; no, no certures should ever have forced it from them, if they had not been thus unjusty and monstrously accused. But in these cases, justice is surely due to one's sets, as well as to others; and when our character is attacked, we may say in our own justification, what otherwise we never would have said. This thin veil of Modesty drawn before Vanity, is much too transparent, to conceal it, even from

very moderate discernment.

Others go more modeltly and more flily still (as they think) to work; but, in my mird, still more ridiculously. They confess themselves (not without some degree of shame and consusion) into all the Cardinal Virtues; by first degrading them into weaknesses, and then owning their mistortune, of being made up of those weaknesses. They cannot see people suffer, without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them; though, truly, their own circumstances cannot very well afford it. They cannot beip Speaking truth, though they know the imprudence of it. In Short, they know that, with all these weaknesses, they are not fit to live in the world, much ofs to thrive in it. But they are now too old to change, and must rub on as well as they can. This founds too ridiculous and outre, almost, for the stage; and yet, take my word for it, you will frequently meet with it, upon the common stage of the world. And here I will observe, by the bye, that you will often meet with characters in nature so extravagant, that a discreet Poet would not venture to fet them upon the stage, in their true and high colouring.

This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and one often sees people angling for praise, where, admitting all they say to be true, (which, by the way, it seldom is) no just praise is to be got. One man affirms that he has rode post an hundred miles in six hours: probably it is a lie; but, supposing it be true, what then? Why he is a very good post boy, that is all. Another afferts, and probably not without oaths, that he has drank six or eight bottles of wine at a sixting: our of charity, I will believe

him a liar; tor, if I do not, I must think him a beast.

Such, and a thousand more, are the follies and extravagancies, which vanity draws people into, and which alw ys defeat their own purpose; and, as Waller says, upon another subject,

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The only fure way of avoiding these evils, is never to speak of yourfelf at all. But when, hittorically, you are obliged to mention yourfelf, take care not to drop one fingle word, that can directly or indirectly, be construed as fishing for applause. your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can fay, yourfelf, will varn fh your defects, or add luftre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obscure. If you are filent upon your own subject, neither envy, indignation, nor ridicule, will obstruct or allay the applause which you may really deferve; but if you publish your own panegyric, upon any occasion, or in any thape whatsoever, and however artfully dressed or disguised, they will all conspire against you, and you

will be disappointed of the very end you aim at. Take care never to feem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too; it you feem mysterious with others, they will be really so with you, and you will know no hing. The height of abilities is, to have volto sciolto, and pensieri stretti; that is, a frank, open, and ingenuous exterior, with a prudent and referved interior: to be upon your own guard, and yet, by a feeming natural opennels, to put people off of theirs. Depend upon it, nine in ten of every company that you are in, will avail themselves of every indifcreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve is therefore as necessary, as a feeming openness is prudent. Always look people in the face when you speak to them; the not doing it is thought to imply conscious guilt; besides, that you lose the advantage of obferving, by their countenances, what impression your discourse makes upon them. In order to know people's real fentiments, I trust much more to my eyes than to my ears; for they can fay whatever they have a mind I should hear; but they can feldom help looking, what they have no intention that I should know.

Neither retail nor receive scandal, willingly; for though the defamation of others may, for the present, gratify the malignity of the pride of our hearts, cool reflection will draw very difad. vantageous conclusions, from such a disposition: and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimickry, which is the common and favourite amusement of little low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray, neither practife it yourself, nor applaud it in others. Besides that, the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

I need not (I believe) advite you to adapt your conversation to the people you are converting with: for I suppose you would not, without this caution, have talked upon the fame subject, and in

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the same manner, to a Minister of State, a Bishop, a Philosopher, a Captain, and a Woman. A man of the world must, like the Cameleon, be able to take every different hue; which is by no means a criminal or abject, but a necessary complaisance, for it

relates only to Manners, and not to Morals.

One word only, as to swearing; and that, I hope and believe, is more than is necessary. You may sometimes hear some people, in good company, interlard their discourse with oaths by way of embellishment; as they think; but you must observe, too, that those who do so, are never those who contribute, in any degree, to give that company the denomination of good company. They are always subalterns, or people of low education; for that practice, besides that it has no one temptation to plead, is as filly, and as illiberal, as wicked.

Loud laughter is the mirth of the mob, who are only pleased with filly things; for true Wit or good Sense never excited a laugh, since the creation of the world. A man of parts and fashion is therefore only seen to simile, but never heard to laugh,

But to conclude this long letter; all the above-mentioned rules, however carefully you may observe them, will lose half their effect, if unaccompanied by the Graces. Whatever you say, if you say it with a supercilious, Cynical sace, or an embarrassed countenance, or a filly, disconcerted grin, will be ill received. If, into the bargain, you mutter it, or utter it indistinctly, and ungracefully, it will be still worse received. If your air and address are vulgar, awkward, and gauche, you may be esteemed indeed, if you have great intrinsic merit; but you will never please: and, without pleasing, you will rise but heavily. Venus, among the ancients, was synonimous with the Graces, who were always supposed to accompany her: and Horace tells us, that even Youth, and Mercury, the God of Arts and Eloquence, would not do without her.

Parum comis fine te Juventas Mercuriusque.

They are not inexorable Ladies, and may be had, if properly and diligently pursued. Adieu.

LETTER CXXXV.

Bath, October the 29th, O.S. 1748.

MY anxiety for your fuccess increases, in proportion as the time approaches of your taking your part upon the great stage of the world. The audience will form their opinion of you upon your first appearance, (making the proper allowance for your inexperience) and so far it will be final, that, though it may vary as to the degrees, it will never totally change. This consideration excites that restless attention, with which I am constantly examining how I can best contribute to the persection of

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I have, long fince, done mentioning your great Religious and Moral duties; because I could not make your understanding so bad a compliment, as to suppose that you wanted, or could receive. any new instructions upon those two important points. Harte, I am fure, has not neglected them; and, besides, they are fo obvious to common fense and reason, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to supply, by my experience, your, hitherto, inevitable inexperience, in the ways of the world. People at your age are in a state of natural ebriety; and want rails, and gardefous, wherever they go, to hinder them from breaking their necks. This drunkenness of youth, is not only tolerated, but even pleaseth, if kept within certain bounds of discretion and decency. Those bounds are the point, which it is difficult for the drunken man himself to find out; and there it is that the experience of a friend may not only serve, but fave him.

Carry with you, and welcome, into company, all the gaiety and spirits, but as little of the giddiness, of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. Inform yourfelf of the characters and fituations of the company, before you give way to what your imagination may prompt you to fay. There are, in all companies, more wrong heads than right ones, and many more who deserve, than who like censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, which others are notoriously infected with; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at This consideration points out to you, sufficiently, those people. not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you. manners of well bred people secure one from those indirect and mean attacks; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to feem to understand, than to reply to it.

Cautiously avoid talking of either your own or other people's domestic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The subject is a tender one; and it is odds but that you touch somebody or other's fore place: for, in this case, there is no trusting to specious appearances; which may be, and often are, so contrary to the real situations of things, between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, one often

blunders difagreeably.

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Remember, that the wit, humour, and jokes, of most mixed companies, are local. They thrive in that particular foil, but will not, often, bear transplanting. Every company is differently circumstanced, has its particular cant, and jargon; which may give occasion to wir, and mitth, within that circle, but would feem flat and infipid in any other, and therefore will not bear repeating. Nothing makes a man look fillier, than a pleafantry, not relished or not understood; and if he meets with a profound filence, when he expected a general applaule, or, what is worfe, if he is defired to explain the bon mot, his awkward and embarraffed fituation is easier imagined than described. A propos of repeating; take great care never to repeat (I do not mean here the pleasantries) in one company what you hear in another. Things teeningly indifferent, may, by circulation, have much graver consequences than you would imagine. Besides, there is a general tacit trust in conversation, by which a man is obliged not to report any thing out of it, though he is not immediately enjoined fecrecy. A retailer of this kind is fure to draw himfelf into 1 thousand scrapes and discussions, and to be shily and uncomfortably received, wherever he goes.

You will find, in most good company, some people who only keep their place there by a contemptible title enough; these are what we call very good-natured feliows, and the French, bons diables. The truth is, they are people without any parts or fancy, and who having no will of their own, readily affent to, concur in, and applaud, whatever is faid or done in the company; and adopt with the same alacrity, the most virtuous or the most criminal, the wifest or the filliest scheme, that happens to be entertained by the majority of the company. This foolish, and often criminal complaifance, flows from a foolish cause; the want of any other merit, I hope that you will hold your place in company by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) in capite. Have a will and an opinion of your own, and adhere to them fleadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not yet beard enough, either to

preach or cenfure.

All other kinds of complaisance are not only blameless, but necessary, in good company. Not to seem to perceive the little weaknesses, and the idle but innocent affectations of the company, but even to flatter them, in a certain manner, is not only very allowable, but, in truth, a fort of polite duty. They will be pleased with you, if you do; and will certainly not be reformed by you, if you do not. For instance; you will find, in every groupe of company, two principal figures, viz. the fine Lady and the fine Gentleman; who absolutely give the law of Wit, Language, Fashion, and Taste, to the rest of that society. There is always a strict, and often, for the time being, a tender alliance between these two figures. The Lady looks upon her empire

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empire as founded upon the divine right of Beauty, (and full as good a divine right it is, as any King, Emperor, or Pope, can pretend to;) the requires, and commonly meets with unlimited paffive obedience. And why should she not meet with it? Her demands go no higher, than to have her unquestioned pre-eminence in Beauty, Wit, and Fashion, firmly established. rew Sovereigns (by the way) are so reasonable. The fine Gentleman's claims of right are, mutaris mutandis, the fame; and though, indeed, he is not always a Wit de jure, yet, as he is the Wit de facto of that company, he is entitled to a share of your allegiance; and every body expects, at least, as much as they are entitled to, if not something more. Prudence bids you make your court to these joint Sovereigns; and no duty, that I know of, forbids it. Rebellion, here, is exceedingly dangerous, and inevitably punished, by banishment, and immediate forfeiture of all your wit, manners, tafte, and fashion: as, on the other hand, a chearful submission, not without some flattery, is sure to procure you a strong recommendation, and most effectual pass, throughout all their, and probably the neighbouring dominions. With a moderate share of fagacity, you will, before you have been half an hour in their company, eafily discover those two principal figures; both by the deference which you will observe the whole company pay them, and by that easy, careless, and ferene air, which their confciousness of power gives them. As in this case, so in all others, aim always at the highest; get always into the highest company, and address yourself particularly to the highest in it. The search after the unattainable philosopher's stone has occasioned a thousand useful discoveries, which, otherwise, would never have been made.

What the French justly call les manieres nobles, are only to be acquired in the very bett companies. They are the diftinguishing characteristics of men of fashion: people of low education never wear them so close, but that some part or other of the original vulgarism appears. Les manieres nobles equally forbid intolent contempt, or low envy and jealouty. Low people, in good circumstances, fine clothes, and equipage, will insolently show contempt for all those, who cannot afford as fine clothes, as good an equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and cannot help discovering it, of those who surpass them in any of these articles; which are far from being fure criterions of merit. They are, likewise, jealous of being slighted; and, confequently, suspicious and captious: they are eager and hot about trifles; because trifles were, at first, their affairs of consequence. Les manieres nobles imply exactly the reverse of all this. Study them early; you cannot make them too habitual

and familiar to you.

Just as I had written what goes before, I received your letter of the 24th, N. S. but I have not received that which you mention

tion from Mr. Harte. Yours is of the kind that I defire; for I want to fee your private picture, drawn by yourself at different sittings: for though, as it is drawn by yourself, I presume you will take the most advantageous likeness; yet I think, that I have skill enough in that kind of painting, to discover the true features, though ever so artfully coloured, or thrown into skilful lights and shades.

By your account of the German Play, which I do not know whether I should call Tragedy or Comedy, the only shining part of it (since I am in a way of quibbling) seems to have been the Fox's Tail. I presume, too, that the Play has had the same sate with the Squib, and has gone off no more. I remember a squib much better applied, when it was made the device of the colours of a French regiment of grenadiers; it was represented

burfting, with this motto under it : Peream dum luceam.

I like the description of your Pic-nic; where, I take it for granted, that your cards are only to break the formality of a circle, and your Symposion intended more to promote conversation than drinking. Such an amicable collision, as Lord Shaftesbury very prettily calls it, rubs off and smooths those rough corners, which mere nature has given to the smoothest of us. I hope some part, at least, of the conversation is in German. A propos; tell me, do you speak that language correctly, and do you write it with ease? I have no doubt of your mastering the other modern languages, which are much easier, and occur much oftener; for which reason, I desire that you will apply most diligently to German, while you are in Germany, that you may speak and write that language most correctly.

I expect to meet Mr. Eliot in London, in about three weeks,

after which you will foon fee him at Leipfig. Adieu.

LETTER CXXXVI.

London, November the 18th, O.S. 1748.

DEAR BOY, THATEVER I see, or whatever I hear, my first consideration is, whether it can, in any way, be useful to you. As a proof of this, I went accidentally, the other day, into a print-shop; where, among others, I found one print from a famous design of Carlo Maratti, who died about thirty years ago, and was the last eminent painter in Europe : the subject is, il Studio del Disegno; or, the School of Drawing. An old man, supposed to be the Master, points to his Scholars, who are varioufly employed, in Perspective, Geometry, and the observation of the statues of antiquity. With regard to Perspective, of which there are some little specimens; he has wrote, Tanto che basti, that is, As much as is fufficient; with regard to Geometry, Tanto che bafti again; with regard to the contemplation of the ancient statues, there is written, Non mai a baftanza; There never can be enough. But, in the clouds, at the top of the piece, are represented

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presented the three Graces; with this just sentence written over them, Senza di noi ogni jatica e vana; that is, Without us, all labour is vain. This, every body allows to be true, in painting; but all people do not feem to confider, as I hope you will, that this truth is full as applicable to every other art or science; indeed to every thing that is to be faid or done. I will fend you the print itself, by Mr. Eliot, when he returns; and I will advile you to make the same use of it, that the Roman Catholics fay they do of the pictures and images of their faints; which is, only to remind them of those; for the adoration they disclaim. Nay, I will go farther, and, as the transition from Popery to Paganism is short and easy, I will classically and poetically advise you to invoke, and facrifice to them every day, and all the day. It must be owned, that the Graces do not seem to be natives of Great Britain; and, I doubt, the best of us, here, have more of the rough than the polithed diamond. Since barbarism drove them out of Greece and Rome, they feem to have taken refuge in France, where their temples are numerous, and their worship the established one. Examine yourself seriously, why such and fuch people please and engage you, more than such and such others, of equal merit; and you will always find, that it is because the former have the Graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical affemblage of beautiful features, please nobody; while others, with very moderate shapes and features, have charmed every Why? Because Venus will not charm so much, without her attendant Graces, as they will without her. Among men, how often have I feen the most folid merit and knowledge neglected, unwelcome, or even rejected, for want of them? While flimty parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired. Even virme, which is moral beauty, wants fome of its charms, if unaccompanied by them.

If you ask me how you shall acquire what neither you nor I can define or afcertain; I can only answer, By observation. Form yourfelf, with regard to others, upon what you feel pleafes you, in them. I can tell you the importance, the advantage, of having the Graces; but I cannot give them you: I hearnly wish I could, and I certainly would; for I do not know a better prefent that I could make you. To show you that a very wife, philosophical, and retired man, thinks upon that subject as I do, who have always lived in the world, I fend you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the tress that he lays upon the Graces. which he calls (and very truly) Good-breeding. I have marked all the parts of that book, that are worth your attention; for as he begins with the child, almost from its birth, the parts relative to its infancy would be useless to you. Germany is, still less than England, the seat of the Graces; however, you had as good not fay so while you are

there. But the place which you are going to, in a great degree. is; for I have known as many well-bred pretty men come from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form fuch of his subjects as were of any confideration, both to business and manners; the prefent King, I am told, follows his example : this however is certain, that in all Courts and Congresses, where there are various foreign Ministers, those of the King of Sardinia are generally the ablest, the politest, and les plus déliés. You will theresore, at Turin, have very good models to form yourfelf upon; and remember that with regard to the best models, as well as to the antique Greek statues in the print, non mai a bastanza. Obferve every word, look, and motion of those who are allowed to be the most accomplished persons there Observe their matural and careless, but genteel air; their unembarrassed go dbreeding; their unaffurning, but yet unproflituted dignity. Mind their decent mirth, their discreet frankness, and that entregent, which, as much above the frivolous as below the important and the fecret, is the proper medium for conversation in mixed companies I will observe, by the bye, that the talent of that light entregent is often of great use to a foreign Minister; not only as it helps him to domesticate himself in many families, but also, as it enables him to put by, and parry some subjects of conversation, which might possibly lay him under difficulties, both what to say, and how to look.

Of all the men that ever I knew in my life, (and I knew him extremely well) the late Duke of Marlborough possessed the Graces in the highest degree, not to say engrossed them; and indeed he got the most by them; for I will venture (contrary to the cultom of profound historians, who always assign deep causes for great events) to ascribe the better half of the Duke of Marlborough's greatness and riches to those Graces. He was eminently illiterate; wrote bad English, and spelled it still work. He had no share of what is commonly called Parts; that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with found judgment. But these, alone, would probably have raised him but fomething higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Enfign of the Guards, the Dutchess of Cleveland, then favourite mistress to King Charles the IId, struck by those very Graces, gave him five thou and pounds, with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather Halinz; which was the foundation of his subsequent fortune. His figure was beauti ul; but his manner was irrefistible, by either man woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring Powers of the Grand Alliance, and to carry them on to the main object

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object of the war, notwithstanding their private and separate views, jealoufies, and wrongheadedneffes. Whatever Court he went to, (and he was often obliged to go himself to some resty and refractory ones) he as conftanly prevailed, and brought them into his measures. The Persionary Heinfius, a venerable old Minister, grown grey in business, and who had governed the Republic of the United Provinces for more than forty years, was absolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance : he could refuse more gracefully than other people could grant; and those who went away from him the most diffatisfied, as to the substance of their business, were yet personally charmed with him, and in some degree, cointorted by his manner. With all his gentleness and gracefulness, no man living was more conscious of his situ-

ation, nor maintained his dignity better.

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Wish the share of knowledge which you have already gotten, and with the much greater, which, I hope, you will foon acquire, what may you not expect to arrive at, if you join all these graces to it? In your destination, particularly, they are, in truth, half your bufiness; for, if you can once gain the affections, as well as the esteem of the Prince or Minister of the Court to which you are fent, I will answer for it, that will effectually do the business of the Court that sent you; otherwise it is up-hill work. Do not mistake, and think, that these graces, which I so often and so earnestly recommend to you, should only accompany important transactions, and be worn only les jours de gala: no; they should, if possible, accompany every, the least, thing that you do or fay; for, If you neglect them in little things, they will leave you in great ones. I should, for instance, be extremely concerned to fee you even drink a cup of coffee ungracefully, and flop yourfelf with it, by your awkward manner of holding it; nor fhould I like to fee your coat butroned, or your shoes buckled awiy. But I should be outrageous, if I heard you mutter your words unintelligibly, stammer in your speech, or hesitate, misplace, and mistake in your narrations; and I hould run away from you, with greater rapidity, if possible, than I thould, now, run to embrace you, if I found you destitute of all those graces, which I have set my heart upon their making you one day, omnibus ornatum excellere rebus.

This subject is inexhaustible, as it extends to every thing that is to be said or done; but I will leave it for the present, as this letter is already pretty long. Such is my desire, my anxiety, for your persection, that I never think I have said enough, though you may possibly think that I have said too much; and though, in truth, if your own good sense is not sufficient to direct you, in many of these plain points, all that I or any body else can say, will be insufficient. But, where you are concerned. I am the insatiable Man in Horace, who covets still a little corner

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more, to complete the figure of his field. I dread every little corner that may deform mine, in which I would have (if possible) no one defect.

I this moment receive yours of the 17th, N. S. and cannot condole with you upon the secession of your German Commensar; who, both by your and Mr. Harte's description, seem to be desigens d'une aimable absence: and, if you can replace them by any other German conversation, you will be a gainer by the bargain. I cannot conceive, if you understand German well enough to read any German book, how the writing of the German character can be so difficult and tedious to you, the twenty-sour letters being very soon learned; and I do not expect that you should write yet with the utmost purity and correctness, as to the language: what I meant by your writing once a fortnight to Greventop, was only to make the written character familiar to you. However, I will be content with one in three weeks, or so.

I believe you are not likely to fee Mr. Eliot again foon, he being still in Cornwall with his father; who, I hear, is not

likely to recover. Adieu.

LETTER CXXXVII.

London, November the 29th, O. S. 1748.

DEAR BOY. Delayed writing to you, till I could give you some account of the motions of your friend, Mr. Eliot; for whom, I know, you have, and very justly, the most friendly concern. His father and he came to town together, in a post-chaise, a fortnight ago, the rest of the family remaining in Cornwall. His father, with difficulty, survived the journey, and died last Saturday was sevennight. Both concern and decency confined your friend, till two days ago; when I faw him: he has determined, and, I think, very prudently, to go abroad again; but how foon, it is yet impossible for him to know: as he must, necessarily, put his own private affairs in some order first : but I conjecture, that he may possibly join you at Turin; sooner, to be sure, not. I am very forry that you are likely to be fo long without the company and the example of fo valuable a friend; and therefore, I hope, that you will make it up to yourfelf, as well as you can, at this diffance, by remembering and following his example. Imitate that application of his, which has made him know all thoroughly, and to the bottom. He does not content himfel with the furface of knowledge; but works in the Mine for it, knowing that it lies deep. Pope fays, very truly, in his Effay upon Criticism;

> A little Learning is a dangerous thing; Drink deep, or taste not the Pierian spring.

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I shall send you, by a ship that goes to Hamburgh next week (and by which Hawkins sends Mr. Harte some things that he wrote tor) all those which I proposed sending you by Mr. Eliot; together with a very little box, that I am defired to forward to Mr. Harte. There will be, likewise, two letters of recommendation for you to Monsieur Andrié, and Comte Algarotti, at Berlin, which you will take care to deliver to them, as soon as you shall be rigged, and sitted out, to appear there. They will introduce you into the best company; and I depend on your own good sense, for your avoiding of bad. If you sall into bad and low company there, or any where else, you will be irrecoverably lost; whereas, if you keep good company, and company above yoursels, your character and your fortune will be immoveably fixed.

I have not time, to-day, upon account of the meeting of Parliament, to make this letter of the usual length; and indeed, after the volumes that I have written to you, all I can add must be unnecessary. However, I shall, probably, ex abundanti, return soon to my former prolixity; and you will receive more and more last words, from Yours.

LETTER CXXXVIII.

London, December the 6th, O. S. 1748.

DEAR BOY,

I A M at present under very great concern for the loss of a most affectionate brother, with whom I had always lived in the closest friendship. My brother John died last Friday night, of a sit of the gout, which he had had for about a month in his hands and seet, and which fell at last upon his stomach and head. As he grew, towards the last, lethargic, his end was not painful to himself. At the distance which you are at from hence, you need not go into mourning, upon this occasion, as the time of your mourning would be near over, before you could put it on.

By a ship which sails this week for Hamburgh, I shall send you those things which I proposed to have sent you by Mr. Eliot, wiz. a little box from your Mamma; a less box for Mr. Harte; Mr. Locke's book upon Education; the print of Carlo Maratti, which I mentioned to you some time ago; and two letters of recommendation, one to Monsieur Andrié, and the other to Comte Algarotti, at Berlin. Both those gentlemen will, I am sure, be as willing as they are able, to introduce you into the best company; and I hope you will not (as many of your countrymen are apt to do) decline it. It is in the best companies only, that you can learn the best manners, and that tournure, and those graces, which I have so often recommended to you, as the necessary means of making a figure in the world.

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I am most extremely pleased with the account which Mr. Harte gives me of your progress in Greek, and of your having read Hesiod, almost critically. Upon this subject I suggest but one thing to you, of many that I might suggest; which is, that you have now got over the difficulties of that language, and therefore it would be unpardonable not to persevere to your journey's end, now that all the rest of your way is down-hill.

I am also very well pleased, to hear, that you have such a knowledge of and tafte for curious books, and scarce and valuable tracts. This is a kind of knowledge, which very well becomes a man of found and folid learning, but which only exposes a man of flight and superficial reading; therefore, pray make the tubstance and matter of such books your first object, and their title pages, indexes, letter, and binding, but your tecond. It is the characteristic of a man of parts, and good judgment, to know, and give that degree of attention, that each object deferves. Whereas little minds mistake little objects for great ones, and lavish away upon the former, that time and attention which only the latter deferve. To fuch mistakes we owe the numerous and frivolous tribe of infect-mongers, shell mongers, and pursuers and driers of butterflies, &c. The throng mind diffinguishes, not only between the use ul and the useless, but likewise, between the useful and the curious He applies himself intensely to the former; he only amuses himself with the latter Of this little fort of knowledge, which I have just hinted at, you will find, at least, as much as you need wish to know, in a superficial but pretty French book, entitled, Speclacle de la Nature; which will amuse you while you read it, and give you a sufficient notion of the various parts of nature: I would advise you to read it, at leifure hours. But that part of nature, which Mr. Harte tells me, you have begun to study, with the Rector magnificus, is of much greater importance, and deserves much more attention; I mean Astronomy. The vast and immense planetary fystem, the astonishing order and regularity of those innumerable worlds, will open a scene to you, which not only deserves your attention as a matter of curiofity, or rather aftonishment; but, still more, as it will give you greater, and consequently juster ideas of that eternal and omnipotent Being, who contrived, made, and still preferves, that universe, than all the contemplation of this, comparatively, very little orb, which we at present inhabit, could possibly give you. Upon this subject, Mon-sieur Fontenelle's pluralité des mondes, which you may read in two hours time, will both inform and please you. God bless you! Yours.

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LETTER CXXXIX.

London, December the 13th, O.S. 1748.

DEAR BOY, HE last four posts have brought me no letters, either from . you, or from Mr. Harte; which I am uneaty at; not as a Mamma would be, but as a Father should be; for I do not want your letters as bills of health, you are young, strong, and healthy, and I am, confequently, in no pain about that: moreover, were either you or Mr. Harte ill, the other would doubtless write me word of it. My impatience for yours or Mr. Harte's letters arises from a very different caute, which is, my defire to hear frequently of the state and progress of your mind. You are now at that critical period of life, when every week ought to produce fruit or flowers answerable to your culture, which I am fure has not been neglected; and it is by your letters, and Mr. Harte's accounts of you, that, at this distance, I can only judge of your gradations to maturity: I defire, therefore, that one of you two will not fail to write to me once a week. The famenels of your prefent way of life, I easily conceive, would not make out a very interesting letter to an indifferent by-stander; but so deeply concerned as I am in the game you are playing, every the least move is to me of importance, and helps me to judge of the final event.

As you will be leaving Leipsig pretty soon after you shall have received this letter, I here tend you one enclosed to deliver to Mr. Mascow. It is to thank him for his attention and civility to you, during your stay with him: and I take it for granted, that you will not fail making him the proper compliments at parting; for the good name that we leave behind, at one place, often gets before us at another, and is of great use. As Mr. Mascow is much known and esteemed in the republic of letters, I think it would be of advantage to you, if you got letters of recommendation from him to some of the learned men at Berlin Those testimonials give a lustre which is not to be despited; for the most ignorant are forced to feem at least, to pay a regard to learning, as the most wicked are to virtue. Such is their intrinsic

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Your friend, Duval, dined with me the other day, and complained most grievously, that he had not heard from you of above a year; I bid him abuse you for it himself; and advised him to do it in verse, which, if he was really angry, his indignation would enable him to do. He accordingly brought me, yefterday, the enclosed reproaches, and challenge, which he defired me to transmit to you. As this is his first Eslay in English Poetry, the inaccuracies in the rhimes, and the numbers, are very excusable. He insists, as you will find, upon being answered in verse; which, I should imagine, that you and Mr. Harte, together, could bring about; as the late Lady Dorchester used to say,

that she and Dr. Radclisse, together, could cure a sever. This is however sure, that it now rests upon you; and no man can say what methods Duval may take, if you decline his challenge I am sensible that you are under some disadvantages in this proffered combat. Your climate, at this time of the year especially, delights more in the wood fire, than in the poetic fire; and I conceive the Muses, if there are any at Leipsig, to be rather shivering, than singing; nay, I question whether Apollo is even known there as God of Verse, or as God of Light; perhaps a little, as God of Physic. These will be fair excuses, if your performance should fall something short; though I do not apprehend that it will.

While you have been at Leipsig, which is a place of study, more than of pleasure or company, you have had all opportunities of pursuing your studies uninterruptedly; and have had, I believe, very few temptations to the contrary. But the case will be quite different at Berlin, where the splendor and dissipation of 2 Court, and the beau monde, will prefent themselves to you, in gawdy shapes, attractive enough to all young people. Do not think now, that, like an old fellow, I am going to advise you to reject them, and thut yourfelf up in your closet: quite the contrary; I advise you to take your share, and enter into them with spirit and pleasure; but then I advise you, too, to allot your time so prudently, as that learning may keep pace with pleasures; there is full time, in the course of the day, for both, if you do but manage that time right, and like a good economist. The whole morning, if diligently and attentively devoted to folid studies, will go a great way, at the year's end; and the evenings, spent in the pleafures of good company, will go as far in teaching you a knowledge, not much less necessary than the other; I mean the knowledge of the world. Between these two necessary studies, that of Books in the morning, and that of the World in the evening, you see that you will not have one minute to squander or flattern away. Nobody ever lent themselves more than I did, when I was young, to the pleafures and diffipation of good company; I even did it too much. But, then, I can affure you, that I always found time for ferious studies; and, when I could find it no other way, I took it out of my fleep; for I resolved always to rise early in the morning, however late I went to bed at night; and this resolution I have kept fo facred, that, unless when I have been confined to my bed by illness, I have not, for more than forty years, ever been in bed at nine o'clock in the morning; but commonly up before eight.

When you are at Berlin, remember to speak German, as often as you can, in company: for every body there will speak French to you, unless you let them know that you can speak German,

which then they will chuse to speak. Adieu.

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LETTER CXL.

London, December the 29th, O. S. 1748.

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Received, last Saturday, by three mails, which came in at once, two letters from Mr. Harte, and yours of the 8th, N. S.

It was I who mistook your meaning with regard to your German letters, and not you who expressed it ill. I thought it was the writing of the German character that took up so much of your time, and therefore I advised you, by the frequent writing of that character, to make it easy and familiar to you. But, fince it is only the propriety and purity of the German language, which made your writing it so tedious and laborious, I will tell you that I shall not be nice upon that article; and did not expect that you should yet be master of all the idioms, delicacies, and peculiarities of that difficult language. That can only come by use, especially frequent speaking; therefore, when you shall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray take all opportunities of conversing in German, in order not only to keep what you have got of that language, but likewise to improve and perfect yourself in it. As to the characters, you form them very well, and, as you yourfelf own, better than your English ones; but then, let me ask you this question; Why do you not form your Roman characters better? for I maintain, that it is in every man's power to write what hand he pleases; and, consequently, that he ought to write a good one.

form, particularly, your & and your & in zig-zag, instead of making them streight, as thus, ee, Il; a fault very easily mended. You will not, I believe, be angry with this little criticifm, when I tell you, that, by all the accounts I have had of late, from Mr. Harte and others, that is the only criticism that you give me occasion to make. Mr. Harte's last letter, of the 14th, N. S. particularly makes me extremely happy, by affuring me, that, in every respect, you do exceedingly well. I am not afraid, by what I now fay, of making you too vain; because I do not think that a just consciousness, and an honest pride of doing well, can be called vanity; for vanity is either the filly affectation of good qualities which one has not, or the fillier pride of what does not deserve commendation in itself By Mr. Harte's account, you are got very near the goal of Greek and Latin; and therefore I cannot suppose that as your sense increases, your endeavours and your speed will flacken, in finishing the small remains of your course. Consider what lustre and éclat it will give you, when you return here, to be allowed to be the best scholar, of a gentleman in England; not to mention the real pleasure and folid comfort which such knowledge will give you throughout your whole life. Mr. Harte tells me another thing, which, I own, I did not expect;

it is, that when you read aloud, or repeat part of plays, you speak very properly and distinctly. This relieves me from great uneasiness, which I was under, upon account of your former bad enunciation. Go on, and attend most diligently to this important article. It is, of all the Graces, (and they are all necessary) the

most necessary one.

Comte Pertingue, who has been here about a fortnight, far from difavowing, confirms all that Mr. Harte has faid to your advantage. He thinks that he shall be at Turin much about the time of your arrival there, and pleases himself with the hopes of being useful to you: though, should you get there before him, he says that Comte du Perron, with whom you are a savourite, will take that care. You see, by this one instance, and, in the course of your life, you will see by a million of instances, of what use a good reputation is, and how switt and advantageous a harbinger it is, wherever one goes. Upon this point, too, Mr. Harte does you justice, and tells me, that you are desirous of praise from the praise-worthy: this is a right and generous ambition; and without which, I tear, sew people would deserve praise.

But here let me, as an old stager upon the theatre of the world suggest one consideration to you; which is, to extend your defire of praise a little beyond the strictly praise-worthy; or else you may be apt to discover too much contempt for at least three parts in five of the world; who will never forgive it you. In the mass of mankind, I fear, there is too great a majority of sools and knaves; who, singly from their number, must, to a certain degree, be respected, though they are by no means respectable. And a man, who will show every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily, see that you do so. Some complaisance and attention to fools is prudent, and not mean: as a filent abhorrence of individual knaves is often necessary, and

not criminal.

As you will now soon part with Lord Pulteney, with whom, during your stay together at Leipsig, I suppose you have formed a connection; I imagine that you will continue it by letters, which I would advise you to do. They tell me that he is goodnatured, and does not want parts; which are of themselves two good reasons for keeping it up; but there is also a third reason, which, in the course of the world, is not to be despised: his father cannot live long, and will leave him an immense fortune; which, in all events, will make him of some consequence, and, if he has parts into the bargain, of very great consequence; so that his friendship may be extremely well worth your cultivating, especially as it will not cost you above one letter in one month.

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I do not know whether this letter will find you at Leipsig; at least, it is the last that I shall direct there. My next, to either you or Mr. Harte, will be directed to Berlin; but, as I do not know to what house or street there, I suppose it will remain at the post-house till you send for it. Upon your arrival at Berlin, you will send me your particular direction; and also, pray be minute in your accounts of your reception there, by those whom I recommend you to, as well as by those to whom they present you. Remember, too, that you are going to a polite literate Court, where the Graces will best introduce you.

Adieu. God bless you! and may you continue to deserve my

leve, as much as you now enjoy it.

P. S. Lady Chestersield bids me tell you, that she decides entirely in your favour, against Mr. Grevenkop, and even against hersels: for she does not think that she could, at this time, write either so good a character, or so good German. Pray write her a German letter upon that subject, in which you may tell her, that, like the rest of the world, you approve of her judgment, because it is in your favour; and that you true Germans cannot allow Danes to be competent judges of your language, &c.

LETTER CXLI

London, December the 30th, O. S. 1748.

DEAR BOY,

Direct this letter to Berlin, where, I suppose, it will either I find, or, at least, wait but a very little time for you. I cannot help being anxious for your success, at this your first appearance upon the great stage of the world; for, though the spectators are always candid enough to give great allowances, and to show great indulgence to a new actor, yet, from the first impressions which he makes upon them, they are apt to decide, in their own minds at least, whether he will ever be a good one or not: if he feems to understand what he fays, by speaking it properly; if he is attentive to his part, instead of staring negligently about; and if, upon the whole, he feems ambitious to please, they willingly pass over little awkwardneffes and inaccuracies, which they afcribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time; and, by the encouragement which they give him, make him fo the fooner. This, I hope, will be your case: you have sense enough to understand your part; a constant attention and ambition to excel in it, with a careful observation of the best actors, will inevitably qualify you, if not for the first, at least for considerable parts.

Your dress (as infignificant a thing as dress is in itself) is now become an object worthy of some attention, for, I confess, I cannot help forming some opinion of a man's sense and character from his dress; and, I believe, most people do, as well as myself. Any affectation whatsoever, in dress, implies, in

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my mind, a flaw in the understanding. Most of our young fellows, here, display some character or other by their dress; fome affect the tremendous, and wear a great and fiercely cocked hat, an enormous fword, a short waistcoat, and a black cravat: these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but meek affes in lions skins. Others go in brown frocks, leather breeches, great oaken cudgels, in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins, so well, in their outsides, that I do not make the least doubt of their refembling them equally in their infides. A man of fense carefully avoids any particular character in his dress; he is accurately clean for his own fake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of fense and fashion of the place where he is. If he dresses better, as he thinks, that is, more than they, he is a fop; if he dreffes worse, he is unpardonably negligent : but, of the two, I would rather have a young fellow too much than too little dreffed; the excess on that side will wear off, with a little age and reflection; but, if he is negligent at twenty, he will be a floven at forty, and slink at fifty years old. Dress yourself fine, where others are fine; and plain, where others are plain; but take care, always, that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dreffed, for the day, think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all: fo much for drefs, which I maintain to be a thing of consequence in the polite world.

As to Manners, Good-breeding, and the Graces, I have so often entertained you upon those important subjects, that I can add nothing to what I have formerly said. Your own good sense will suggest to you the substance of them; and obtervation, experience, and good company, the several modes of them. Your great vivacity, which I hear from many people, will be no hindrance to your pleasing in good company; on the contrary, will be of use to you, if tempered by Goodbreeding, and accompanied by the Graces. But then, I suppose your vivacity to be a vivacity of parts, and not a constitutional restlessness; for the most disagreeable composition that I know, in the world, is that of strong animal spirits, with a cold genius. Such a fellow is troublesomely active, frivolously busy, foolishly lively; talks much with little meaning, and laughs more, with less reason: whereas, in my opinion, a warm and lively genius, with a cool constitution, is the perfection of

human nature.

Do what you will, at Berlin, provided you do but do fomething all day. All that I defire of you is, that you will never flattern flattern away one minute in idleness and in doing of nothing. When you are not in company, learn what either books, masters, or Mr. Harte, can teach you; and, when you are in company, learn (what company can only teach you) the characters and manners of mankind. I really ask your pardon for giving you this advice; because, if you are a rational creature, and a thinking being, as I suppose, and verily believe you are, it must be unnecessary, and, to a certain degree, injurious. If I did not know by experience, that some men pass their whole time in doing nothing, I should not think it possible for any Being, superior to Monsieur Descartes's Automatons, to squander away, in absolute idleness, one single minute of that small portion of time which is allotted us in this world.

I have lately feen one Mr. Cranmer, a very fenfible merchant; who told me that he had dined with you, and feen you often, at Leipfig. And, yesterday, I saw an old footman of mine, whom I made a Messenger; who told me that he had feen you last August. You will easily imagine, that I was not the less glad to see them, because they had seen you; and I examined them both narrowly, in their respective departments; the former, as to your mind, the latter, as to your body. Mr. Cranmer gave me great satisfaction, not only by what he told me of himself concerning you, but by what he was commissioned to tell me from Mr. Mascow. As he speaks German perfectly himself, I asked him how you spoke it; and he affured me, very well, for the time, and that a very little more practice would make you perfectly master of it. The Messenger told me, that you were much grown, and, to the best of his guess, within two inches as tall as I am; that you were plump, and looked healthy and ftrong; which was all that I could expect, or hope, from the fagacity of the person.

I fend you, my dear child, (and you will not doubt) very sincerely, the wishes of the season. May you deserve a great number of happy New-years; and, if you deserve, may you have them! Many New-years, indeed, you may see, but happy ones you cannot see without deserving them. These, Virtue, Honour, and Knowledge, alone can merit, alone can procure. Dit tibi dent annos, de te nam cætera sumes, was a pretty piece of poetical flattery, where it was said; I hope that, in time, it may be no flattery when said to you. But, I assure you, that whenever I cannot apply the latter part of the line to you with truth, I shall neither say, think, nor wish the former.

Adieu.

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LETTER CXLII.

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DEAR BOY,

I HAVE received your letter of the 31st December, N.S. Your thanks for my Present, as you call it, exceed the value of the Present; but the use, which you affure me that you will make of it, is the thanks which I desire to receive. Due attention to the inside of books, and due contempt for the outside, is the proper relation between a man of sense and his books.

Now that you are going a little more into the world, I will take this occasion to explain my intentions as to your future expences, that you may know what you have to expect from me, and make your plan accordingly. I shall neither deny nor grudge you any money, that may be necessary, for either your improvement or your pleasures; I mean, the pleasures of a rational Being. Under the head of Improvement, I mean the best Books, and the best Masters, cost what they will; I also mean, all the expence of lodgings, coach, drefs, fervants, &c. which, according to the feveral places where you may be, shall be respectively necessary, to enable you to keep the best company. Under the head of rational Pleasures, I comprehend, First, proper charities, to real and compassionate objects of it; Secondly, proper presents, to those to whom you are obliged, or whom you defire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company. The only two articles, which I will never supply, are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage, to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in fomething that is either ufeful or rationally pleafing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withfland the charms of a toy-shop; fnuff boxes, watches, heads of canes, &c. are his destruction. His fervants and tradefmen conspire with his own indolence, to cheat him; and, in a very little time, he is aftonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessary of life. Without care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too, yourfelf, and not through the hands of any fervant; who always, either 749.

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vays, ither either slipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat, drink, clothes, &c.) pay them regularly every month, and with your own hand. Never from a mittaken economy, buy a thing you do not want, because it is cheap; or from a filly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man, who knows what he receives, and what he pays, ever runs out. do not mean that you should keep an account of the shillings and half crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and of the ink, that they would confume; leave fuch minuties to dull, penny-wife fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and a proper contempt for little ones. A strong mind fees things in their true proportions; a weak one views them through a magnifying medium; which, like the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man pass for a miser, by saving a penny, and wrangling for two pence, who was undoing himself, at the same time, by living above his income, and not attending to effential articles, which were above his portie. The fure characteristic of a found and strong mind, is to find, in every thing, those certain bounds, quos ultra citrave nequit confiftere reclum. These boundaries are marked out by a very fine line, which only good fense and attention can discover; it is much too fine for vulgar eyes. In Manners, this line is Good-breeding; beyond it, is troublefome ceremony; short of it, is unbecoming negligence and inattention. In Morals, it divides oftentatious Puritanism, from criminal Relaxation: In Religion, Superfition from Impiety; and, in short, every virtue from its kindred vice or weakness. I think you have fense enough to discover the line: keep it always in your eye, and learn to walk upon it; rest upon Mr. Harte, and he will poize you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the flack rope; and therefore, a good performer shines so much the more.

Your friend Comte Pertingue, who constantly inquires after you, has written to Comte Salmour, the Governor of the Academy at Turin, to prepare a room for you there, immediately after the Ascension; and has recommended you to him, in a manner which, I hope, you will give him no reason to repent or be ashamed of. As Comte Salmour's son, now residing at the Hague, is my particular acquaintance, I shall have regular and authentic accounts of all that you do at Turin.

During your stay at Berlin, I expect that you should inform yourfelf thoroughly of the present state of the Civil, Military, and Ecclefiaftical government of the King of Pruffia's domi-

nions; particularly of the Military, which is upon a better footing, in that country, than in any other in Europe. You will attend at the reviews, fee the troops exercife, and inquire into the numbers of troops and companies in the respective regiments of horse, foot, and dragoons; the numbers and titles of the commissioned and non-commissioned Officers in the feveral troops and companies; and also, take care to learn the technical military terms, in the German language: for though you are not to be a military man, yet these military matters are so frequently the subjects of conversation, that you will look very awkwardly, if you are ignorant of them. Moreover, they are commonly the objects of negotiation, and, as fuch, fall within your future profession. You must also inform yourself of the reformation which the King of Prussia has lately made in the law; by which he has both leffened the number, and shortened the duration of law-suits: a great work, and worthy of fo great a Prince! As he is indifputably the ablest Prince in Europe, every part of his government deferves your most diligent inquiry, and your most ferious attention. It must be owned, that you set out well, as a young Politician, by beginning at Berlin, and then going to Turin, where you will fee the next ablest Monarch to that of Prussia; fo that, if you are capable of making political reflections, those two Princes will furnish you with sufficient matter for them.

I would have you endeavour to get acquainted with Monfieur de Maupertuis, who is so eminently distinguished, by all kinds of learning and merit, that one should be both sorry and ashamed of having been even a day in the same place with him, and not to have seen him. If you should have no other way of being introduced to him, I will send you a letter from hence. Monsieur Cagnoni, at Berlin, to whom I know you are recommended, is a very able man of business, thoroughly informed of every part of Europe; and his acquaintance, if you deserve, and improve it, as you should do, may be of great use to you.

Remember to take the best dancing-master at Berlin, more to teach you to sit, stand, and walk gracefully, than to dance finely. The Graces, the Graces; remember the Graces!

Adieu.

LETTER CXLIII.

London, January the 24th, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 12th, N.S. in which
I was surprised to find no mention of your approaching
journey to Berlin, which, according to the first plan, was to
be on the 20th, N.S. and upon which supposition I have,
for some time, directed my letters to you, and Mr. Harte, at

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Berlin. I should be glad that yours were more minute, with regard to your motions and transactions; and I desire, that, for the suture, they may contain accounts of what, and who, you see and hear, in your several places of residence; for I interest myself as much in the company you keep and the pleasures you take, as in the studies you pursue; and, therefore, equally desire to be informed of them all. Another thing I desire, which is, that you will acknowledge my letters by their dates, that I may know which you do and which you do not receive.

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rlin.

As you found your brain confiderably affected by the cold, you were very prudent not to turn it to poetry, in that fituation; and not lefs judicious, in declining the borrowed aid of a flove, whose sumigation, instead of inspiration, would, at best, have produced what Mr. Pope calls a fouterkin of wit. I will show your letter to Duval, by way of justification for not answering his challenge; and I think he must allow the validity of it; for a frozen brain is as unfit to answer a chal-

lenge in poetry, as a blunt fword is for fingle combat.

You may, if you please, and therefore I flatter myself that you will, profit confiderably by your stay at Berlin, in the article of Manners, and useful knowledge. Attention to what you see and hear, there, together with proper inquiries, and a little care and method in taking notes of what is more material, will procure you much useful knowledge. Many young people are fo light, fo diffipated, and fo incurious, that they can hardly be faid to fee what they fee, or hear what they hear; that is, they hear in fo superficial and inattentive a manner, that they might as well not fee nor hear at all. For instance; if they fee a public building, as a College, an Hospital, an Arfenal, &c. they content themselves with the first coup d'ail, and neither take the time nor the trouble of informing themfelves of the material parts of them; which are, the constitution, the rules, and the order and occonomy in the infide. You will, I hope, go deeper, and make your way into the substance of things. For example; should you see a regiment reviewed at Berlin or Potsdam, instead of contenting yourself with the general glitter of the collective corps, and faying, fur maniere d'acquit, that is very fine ; I hope you will afk, what number of troops or companies it confifts of; what number of Officers of the Etat Major, and what number of Subalternes; how many Bas Officiers, or non-commissioned Officers, as Serjeants, Corporals, Ansiefades, frey Corporals, &c. their pay, their cloathing, and by whom; whether, by the Colonels or Captains, or Commissaries appointed for that purpole; to whom they are accountable; the method of re-The same in Civil Matters: inform yourself of the jurisdic-

The same in Civil Matters: inform yourself of the jurisdiction of a Court of Justice; of the rules and members, and R endowments, endowments, of a College, or an Academy, and not only of the dimensions of the respective edifices: and let your letters to me contain these informations, in proportion as you acquire them.

I often reflect, with the most flattering hopes, how proud I shall be of you, if you should profit as you may, of the opportunities which you have had, still have, and will have, of arriving at persection; and, on the other hand, with dread of the grief and shame you will give me, if you do not. May the first be the case. God bless you!

LETTER CXLIV

London, February the 7th, O. S. 1749.

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DEAR BOY,

OU are now come to an age capable of reflection, and I hope you will do, what, however, few people at your age do; exert it, for your own fake, in the fearch of truth and found knowledge. I will confess (for I am not unwilling to discover my secrets to you) that it is not many years since I have prefumed to reflect for myfelf. Till fixteen or feventeen, I had no reflection; and, for many years after that, I made no use of what'I had. I adoped the notions of the books I read, or the company I kept, without examining whether they were just or not; and I rather chose to run the risk of easy error, than to take the time and trouble of investigating truth. Thus, partly from laziness, partly from dislipation, and partly from the mauvaise bonte of rejecting fashionable notions, I was (as I fince found) hurried away by prejudices, instead of being guided by reason; and quietly cherished error, instead of seeking for truth. But fince I have taken the trouble of reasoning for myself, and have had the courage to own that I do, you cannot imagine how much my notions of things are altered, and in how different a light I now fee them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may possibly still retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to diffinguish habits, early acquired and long entertained, from the refult of our reason and reflection.

My first prejudice (for I do not mention the prejudices of boys and women, such as hobgoblins, ghosts, dreams, spilling salt, &c.) was my classical enthusiasm, which I received from the books I read, and the masters who explained them to me. I was convinced there had been no common sense nor common honesty in the world for these last fifteen hundred years; but that they were totally extinguished with the ancient Greek and Roman governments. Homer and Virgil could have no faults, because they were ancient; Milton and Tasso could have no

merit, because they were modern. And I could almost have said. with regard to the ancients, what Cicero, very abfurdly and unbecomingly for a Philosopher, fays with regard to Plato, Cum quo ergare malim quam cum aliis rece fentire. Whereas now, without any extraordinary effort of genius, I have discovered, that nature was the same three thousand years ago, as it is at present; that men were but men then as well as now; that modes and cuftoms vary often, but that human nature is always the fame. And I can no more suppose, that men were better, braver, or wiser, fifteen hundred or three thousand years ago, than I can suppose that the animals or vegetables were better then, than they are now. I dare affert too, in defiance of the favourers of the ancients, that Homer's Hero, Achilles, was both a brute and a scoundrel, and consequently an improper character for the Hero of an Epic Poem: he had so little regard for his country, that he would not act in defence of it, because he had quarrelled with Agamemnon about a w-e; and then afterwards, animated by private refentment only, he went about killing people basely, I will call it, because he knew himself invulnerable; and yet, invulnerable as he was, he wore the strongest armour in the world; which I humbly apprehend to be a blunder; for a horse-shoe, clapped to his vulnerable heel, would have been sufficient. On the other hand, with submission to the favourers of the moderns, I affert, with Mr. Dryden, that the Devil is in truth, the Hero of Milton's poem: His plan, which he lays, pursues, and at last executes, being the subject of the Poem. From all which considerations, I impartially conclude, that the ancients had their excellencies and their defects, their virtues and their vices, just like the moderns: pedantry and affectation of learning, decide clearly in favour of the former; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace with my classical ones; and there was a time when I thought it impossible for the honestest man in the world to be faved, out of the pale of the church of England: not confidering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him; and that, if we are both fincere, we are both blameless: and should consequently have mutual indulgence for each other.

The next prejudices, that I adopted, were those of the beau wonde; in which, as I was determined to shine, I took what are commonly called the genteel vices, to be necessary. I had heard them reckoned so, and, without farther inquiry, I believed it; or, at least, should have been ashamed to have denied it, for fear of exposing myself to the ridicule of those whom I considered as the models of fine gentlemen. But I am now neither ashamed nor asraid to assert, that those genteel vices, as they are falsely called, are only so many blemishes in the character of

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even a man of the world, and what is called a fine gentleman, and degrade him in the opinions of those very people, to whom he hopes to recommend himself by them. Nay, this prejudice often extends so far, that I have known people pretend to vices they had not, instead of carefully concealing those they had.

Use and affert your own reason: reflect, examine, and analyse every thing, in order to form a found and mature judgment; let no eros iça impose upon your understanding, missead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Confult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the leaft erring guide that you can follow. Books and Conversation may affift it; but adopt neither, blindly and implicitly: try both by that best rule, which God has given to direct us, Reason, Of all the troubles, do not decline, as many people do, that of thinking. The held of mankind can hardly be faid to think: their notions are almost adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own feparate reasonings would do, uncultivated and unimproved as they are. We have many of those useful prejudices in this country, which I should be very forry to see removed. The good Protestant conviction, that the Pope is both Antichrift, and the Whore of Babylon, is a more effectual preservative, in this country, against Popery, than all the folid and unanswerable arguments of Chillingworth.

The idle flory of the Pretender's having been introduced in a warming-pan, into the Queen's bed, though as destitute of all probability as of all foundation, has been much more prejudical to the cause of Jacobitism, than all Mr. Locke and others have written, to show the unreasonableness and absurdity of the doctrines of indeseasible hereditary right, and unsimited passive obedience. And that filly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and hath sometimes enabled, one Englishman, in re-

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ality, to beat two.

A Frenchman ventures his life with alacrity pour Phonneur in Roi; were you to change the object, which he has been taught to have in view, and tell him that it was pour le bien de la Paris, he would very probably run away. Such gross, local prejudices prevail with the herd of mankind; and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior, and improved understanding, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by manly exertion and attention of your reasoning

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faculty. To mention one instance, of a thousand that I could give you-It is a general prejudice, and has been propagated for these fixteen hundred years, the Arts and Sciences cannot flourish under an absolute government; and that genius must neceffailly be cramped, where Freedom is rettrained. This founds plausible, but is false in fact. Mechanic arts, as Agriculture, Manufactures, &c. will indeed be discouraged, where the prohis and property are, from the nature of the government, infecure. But why the despotism of a government should cramp the genius of a Mathematician, an Astronomer, a Poet, or an Orator, I confess I never could discover. It may indeed deprive the Poet, or the Orator, of the liberty of treating of certain subjects in the manner they would wish; but it leaves them subjects enough to exert genius upon, if they have it. Can an author, with reason, complain, that he is cramped and shackled, if he is not at liberty to publish blasphemy, bawdry, or sedition? all which are equally prohibited in the freest governments, if they are wife and well regulated ones. This is the present general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, say they, that England produceth so many great geniuses; people there may think as they please, and publish what they think. Very true; but who hinders them from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good manners, or to the disturbance of the State; an absolute government will, certainly, more effectually prohibit them from, or punish them for, publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric Poet? or how does it corrupt the eloquence of an Orator, in the Pulpit or at the Bar? The number of good French authors, such as Corneille, Racine, Moliere, Boileau, and La Fontaine, who feemed to dispute it with the Augustan age, flourished under the despotisin of Lewis XIV; and the celebrated authors of the Augustan age did not shine, till after the fetters were rivetted upon the Roman people, by that cruel and worthless Emperor. The revival of letters was not owing, neither to any free government, but to the encouragement and protection of Leo X. and Francis I; the one as absolute a Pope, and the other as despotic a Prince, as ever reigned. Do not mistake, and imagine, that, while I am only exposing a prejudice, I am speaking in favour of arbitrary power; which, from my foul, I abhor, and look upon as a gross and criminal violation of the natural rights of mankind, Adieu.

LETTER CXLV.

London, February the 28th, O. S. 1749.

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DEAR BOY,

I W A S very much pleased with the account that you gave me of your reception at Berlin; but I was still better pleased with the account, which Mr. Harte sent me, of your manner of receiving that reception; for he says that you behaved yourself, to those crowned heads, with all the respect and modestly due to them; but at the same time, without being any more embarrassed, than if you had been conversing with your equals. This easy respect is the persection of good breeding, which nothing but superior good sense, or a long usage of the world, can produce; and as, in your case, it could not be the latter, it is a pleasing indication to me of the former.

You will now, in the course of a sew months, have been rubbed at three of the considerable Courts of Europe; Berlin, Dresden, and Vienna; so that I hope you will arrive at Turin tolerably smooth, and sit for the last polish. There you may get the best; there being no Court, I know of, that forms more well-bred and agreeable people. Remember, now, that good-breeding, genteel carriage, address, and even dress (to a certain degree) are become serious objects, and deserve a part of

your attention.

The day, if well employed, is long enough for them all. One half of it bestowed upon your studies, and your exercises, will finish your mind and your body; the remaining part of it, spent in good company, will form your manners, and complete your character. What would I not give to have you read Demosthenes critically in the morning, and understand him better than any body; at noon, behave yourself better than any perfon at Court; and, in the evenings, triste more agreeable than any body in mixed companies? All this you may compass if you please; you have the means, you have the opportunities. Employ them, for God's sake, while you may, and make yourself that all-accomplished man, that I wish to have you. It entirely depends upon these two years; they are the decisive ones.

I fend you here enclosed, a letter of recommendation to Monsieur Capello, at Venice, which you will deliver him immediately upon your arrival, accompanying it with compliments from me to him, and Madame; both whom you have seen here. He will, I am sure, be both very civil and very useful to you there, as he will also be afterwards at Rome, where he is appointed to go Embassador. By the way, wherever you are, I would advise you to frequent, as much as you can, the Venetian Ministers; who are always better informed of the Courts they reside at, than any other Minister: the strict and regular accounts,

accounts, which they are obliged to give to their own govern-

ment, making them very diligent and inquisitive.

You will stay at Venice as long as the Carnaval lasts; for though I am impatient to have you at Turin, yet I would wish you to fee thoroughly all that is to be feen at fo fingular a place as Venice, and at to thowish a time as the Carnaval. You will take, also, particular care to view all those meetings of the government, which strangers are allowed to see; as the Assembly of the Senate, &c. and also to inform yourself of that There are books peculiar and intricate form of government. which give an account of it, among which, the best is Amelot de la Houssaye, which I would advise you to read previously; it will not only give you a general notion of that constitution, but also furnish you with materials for proper questions and oral iniorinations upon the place, which are always the best. There are likewise many very valuable remedies, in sculpture and paintings, of the best masters, which deserve your attention.

I suppose you will be at Vienna as soon as this letter will get thither, and I suppose, too, that I must not direct above one more to you there. After which, my next shall be directed to you at Venice, the only place where a letter will be likely to find you, till you are at Turin; but you may, and I desire that you will write to me, from the several places in your way, from

whence the post goes.

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I will send you some other letters, for Venice, to Vienna, or to your Banker at Venice; to whom you will, upon your arrival there, send for them: for I will take care to have you so recommended from place to place, that you shall not run through them, as most of your countrymen do, without the advantage of seeing and knowing what best deserve to be seen and known; I mean, the Men and the Manners.

God bless you, and make you answer my wishes; I will now

fay, my hopes! Adieu.

LETTER CXLVI.

DEAR BOY,

I Direct this letter to your Banker at Venice, the surest place for you to meet with it, though, I suppose, that it will be there some time before you; for, as your intermediate stay any where else will be but short, and as the post from hence, in this season of Easterly winds, is uncertain, I direct no more letters to Vienna; where I hope both you and Mr. Harte will have received the two letters which I sent you respectively; with a letter of recommendation to Monsieur Capello at Venice, which was enclosed in mine to you. I will suppose too, that the inland post, on your side of the water, has not done you justice; for I received but one single letter from you, and one from Mr. Harte, during your whole stay at Berlin; from whence I hoped for, and expected very particular accounts.

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I persuade myself, that the time you stay at Venice will be properly employed, in seeing all that is to be seen at that extraordinary place; and in conversing with people who can insorm you, not of the saree-shows of the town, but of the constitution of the government; for which purpose, I tend you the enclosed letters of recommendation from Sir James Gray, the King's Resident at Venice; but who is now in England. These, with mine to Monsieur Capello, will carry you, if you will go,

into all the best company at Venice,

But the important point, and the important place, is Turin; for there I propose your staying a considerable time, to pursue your studies, learn your exercites, and form your manners. I own, I am not without my anxiety for the confequence of your flay there; which must be either very good or very bad. you it will be entirely a new teene. Wherever you have hitherto been, you have converted, chiefly, with people wifer and difcreeter than yourfelf; and have been equally out of the way of bad advice or bad example: but, in the Academy at Turin, you will, probably, meet with both, confidering the variety of young fellows of about your own age; among whom, it is to be expected that some will be diffipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have fagacity enough to distinguish the good from the bad characters; and both fense and virtue enough to shun the latter, and connect yourfelf with the former : but however, for greater fecurity, and for your take alone, I must acquaint you, that I have fent politive orders to Mr. Harte to carry you off, instantly to a place which I have named to him. upon the very first symptom, which he shall discover in you, of Drinking, Gaming, Idlenes, or Disobedience to his orders: so that, whether Mr. Harte informs me, or not, of the particulars, I shall be able to judge of your conduct in general, by the time of your stay at Turin. If it is short, I shall know why; and I promise you, that you shall foon find that I do; but, if Mr. Harte lets you continue there, as long as I propose that you should, I shall then be convinced, that you make the proper use of your time; which is the only thing that I have to ask of you. One year is the most that I propose you should stay at Turin; and that year, if you employ it well, perfects you. One year more of your late application, with Mr. Harte, will complete your Classical studies. You will be, likewise, master of your exercises in that time; and will have formed yourfelf fo well at that Court, as to be fit to appear advantageously at any other. These will be the happy effects of your year's stay at Turin, if you behave, and apply yourself there as you have done at Leipsig; but, if either ill advice, or ill example, affect and seduce you, you are ruined for ever. I look upon that year as your decisive year of probation; go through it well, and you will be all accomplished, and fixed in my tenderest affection for ever: but should the contagion of vice or idleness lay hold of you there, your chat ex-

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character, your fortune, my hopes, and, consequently, my favour, are all blasted, and you are undone. The more I love you now, from the the good opinion that I have of you, the greater will be my indignation, if I should have reason to change it. Hitherto you have had every possible proof of my affection, because you have deserved it : but, when you cease to deterve it, you may expect every possible mark of my refentment. To leave nothing doubtful, upon this important point, I will tell you fairly, before-hand, by what rule I shall judge of your conduct. By Mr. Harte's accounts. He will not, I am fure, nay, I will lay more, he cannot be in the wrong, with regard to you. He can have no other view but your good; and you will, I am fure, allow, that he must be a better judge of it than you can possibly be, at your age. While he is fatisfied, I shall be so too; but whenever he is diffatisfied with you, I shall be much more so. If he complains, you must be guilty; and I shall not have the least regard for any thing that you may alledge in your own defence.

I will now tell you what I expect and infift upon from you at Turin: First, that you pursue your Classical and other studies, every morning, with Mr. Harte, as long, and in whatever manner Mr. Harte shall be pleased to require: Secondly, That you learn, uninterruptedly, your exercises, of riding, dancing, and fencing: Thirdly, That you will make yourfelf mafter of the Italian language: and, lastly, That you pass your evenings in the best company. I also require a strict conformity to the hours and rules of the Academy. If you will but finish your year in this manner, at Turin, I have nothing farther to ask of you; and I will give you every thing that you can ask of me: you shall, after that, be entirely your own master; I shall think you safe; shall lay aside all authority over you; and friendship shall be our mutual and only tie. Weigh this, I beg of you, deliberately, in your own mind, and consider, whether the application, and the degree of restraint, which I require, but for one year more, will not be amply repaid by all the advantages, and the perfect liberty, which you will receive at the end of it. Your own good fense will, I am sure, not allow you to hesitate one moment in your choice. God bless you! Adieu.

P. S. Sir James Gray's letters not being yet sent me, as I thought they would, I shall enclose them in my next, which I believe will get to Venice as soon as you.

LETTER CXLVII.

London, April the 12th, O. S. 1749.

DEAR BOY,

I Received by the last mail, a letter from Mr. Harte, dated Prague, April the 1st, N. S. for which, I desire, you will return him my thanks, and assure him that I extremely approve of what he has done, and proposes eventually to do, in

your

your way to Turin. Who would have thought you were old enough to have been fo well acquainted with the Heroes of the Bellum Tricennale, as to be looking out for their great grandfons in Bohemia, with that affection with which, I am informed, that you feek for the Wallsteins, the Kinskis, &c? As I cannot afferibe it to your age, I must to your consummate knowledge of History, that makes every country, and every century, as it were, your own. Seriously; I am told, that you are both very strong and very correct in History; of which I am extremely glad. This

is useful knowledge.

Comte du Perron, and Comte Lascaris, are arrived here; the former gave me a letter from Sir Charles Williams, the latter brought me your orders. They are very pretty men, and have both Knowledge and Manners; which, though they always ought, feldom do, go together. I examined them, particularly Comte Lascaris, concerning you: their report is a very favourable one, especially on the fide of Knowledge: the quickness of conception, which they allow you, I can easily credit; but the attention, which they add to it, pleases me the more, as, I own, I expected it less. Go on in the pursuit and the increase of Knowledge; nay I am fure you will, for you now know too much to stop; and if Mr. Harte would let you be idle, I am convinced that you would not. But now, that you have left Leipfig, and are entered into the great world, remember there is another object that must keep pace with, and accompany Knowledge; I mean, Manners, Politeness, and the Graces; in which Sir Charles Williams, though very much your friend, owns that you are very deficient. The manners of Leipfig must be shook off; and in that respect you must put on the new man. No scrambling at your meals, as at the German ordinary; no awkward overturns of glasses, plates, and falt-cellars; no horse play. On the contrary, a gentleness of manners, a graceful carriage, and an infinuating address, must take their place. I repeat, and shall never cease repeating to you, the Graces, the Graces.

I defire, that, as soon as ever you get to Turin, you will apply yourself diligently to the Italian language; that, before you leave that place you may know it well enough to be able to speak tolerably, when you get to Rome; where you will soon make yourself perfectly master of Italian, from the daily necessity that you will be under of speaking it. In the mean time, I insit upon your not neglecting, much less forgetting, the German you already know; which you may not only continue but improve, by speaking it constantly to your Saxon boy, and, as often as you can, to the several Germans you will meet in your travels. You remember, no doubt, that you must never write to me, from Turin, but in the German language and character.

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I send you the enclosed letter of recommendation to Mr. Smiththe King's Consul at Venice; who can, and I dare say will, be more useful to you there than any body. Pray make your court, and behave your best, to Monsieur and Madame Capello; who will be of great use to you at Rome. Adieu! Yours tenderly.

LETTER CXLVIII.

London, April the 19th, O.S. 1749.

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THIS letter will, I believe, still find you at Venice, in all the dissipation of Masquerades, Ridottos, Operas, &c. with all my heart; they are decent evenings amusements, and very properly succeed that serious application to which I am sure you devote your mornings. There are liberal and illiberal pleasures, as well as liberal and illiberal arts. There are some pleasures, that degrade a gentleman, as much as some trades could do. Sottish drinking, indiscriminate gluttony, driving coaches, rustic sports, such as sox-chases, horse-races, &c. are, in my opinion, infinitely below the honest and industrious professions of a taylor,

and a shoemaker, which are said to deroger.

As you are now in a musical country, where singing, siddling, and piping, are not only the common topics of conversation, but almost the principal objects of attention; I cannot help cautioning you against giving into those (I will call them illiberal) pleasures, (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do, when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of conversation with Comte du Perron, and Comte Lascaris, upon your subject; and I will tell you very truly, what Comte du Perron (who is in my opinion, a very pretty man) said of you. Il a de l'esprit, un scavoir peu commun à son age, une grande vivacité, et quand il aura pris des manieres il sera parsait; car il saut avouer qu'il sent encore le collège; mais tela viendra. I was very glad to hear, from one whom I think so good a judge, that you wanted nothing but des manieres; which I am convinced you will now soon acquire, in the company which henceforwards you are likely to keep. But I must add too, that, if you should not acquire them, all the rest will be of very little use to you. By manieres, I do not mean bare common civi-

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lity; every body must have thar, who would not be kicked out of company: but I mean engaging, infinuating, shining manners; a distinguished politeness, an almost irresistible address; a superior gracefulness in all you say and do. It is this alone that can give all your other talents their full lustre and value; and, consequently, it is this which should now be the principal object of your attention. Observe minutely, wherever you go, the allowed and established models of good-breeding, and form your-felf upon them. Whatever pleases you most, in others, will infallibly please others, in you. I have often repeated this to you.

and now is your time of putting it in practice.

Pray make my compliments to Mr. Harte; and tell him I have received his letter from Vienna, of the 16th N. S. but that I shall not trouble him with an answer to it, till I have received the other letter, which he promises me, upon the subject of one of my last. I long to hear from him, after your settlement at Turin: the months that you pass there, will be very decisive ones for you. The exercises of the Academy, and the manners of Courts, must be attended to and acquired, and, at the same time, your other studies continued. I am sure you will not pass, nor desire, one single idle hour there; for I do not foresee that you can, in any part of your life, put out six months to greater interest, than those next six at Turin.

We will talk hereafter about your stay at Rome, and in other parts of Italy. This only I will now recommend to you; which is, to extract the spirit of every place you go to. In those places, which are only distinguished by classical same, and valuable remains of antiquity, have your Classics in your hand and in your head; compare the ancient geography, and descriptions, with the modern; and never sail to take notes. Rome will surnish you with business enough of that fort; but then it surnishes you with many other objects well deserving your attention; such as

deep ecclefiaftical craft and policy. Adieu.

LETTER CXLIX.

London, April the 27th, O.S. 1749.

DEAR BOY,

Have received your letter from Vienna, of the 19th N.S.

which gives me great uneafiness, upon Mr. Harte's account.

You and I have reason to interest ourselves very particularly in
every thing that relates to him. I am glad however, that no
bone is broken or dislocated; which being the case, I hope he
will have been able to pursue his journey to Venice: in that
supposition I direct this letter to you at Turin; where it will
either find, or, at least, not wait very long for you; as I calculate that you will be there by the end of next month, N.S.
I hope you restect how much you have to do there, and that you
are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue,

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cordtinue, with Mr. Harte; you have your exercises to learn; the turn and manners of a Court to acquire: referving always some time for the decent amusement and pleasures of a gentleman. You see that I am never against pleasures; I loved them myfelf, when I was of your age; and it is as reasonable that you should love them now. But I infift upon it, that pleasures are very combineable with both business and studies, and have a much better relish from the mixture. The man who cannot join bufiness and pleafure, is either a formal coxcomb in the one, or a fentual beatt in the other. Your evenings I therefore allot for company, affemblies, balls, and fuch fort of amusements; as I look upon those to be the best schools for the manners of a gentleman; which nothing can give but use, observation, and experience. You have, besides, Italian to learn, which I desire you will diligently apply to; for though French is, I believe, the language of the Court at Turin, yet Italian will be very necessary for you at Rome, and in other parts of Italy; and if you are well grounded in it, while you are at Turin, (as you easily may, for it is a very easy language) your subsequent stay at Rome will make you perfect in it. I would also have you acquire a general notion of Fortification; I mean fo far as not to be ignorant of the terms, which you will often hear mentioned in company; fuch as Ravelin, Bastion, Glacis, Contrescarpe, &c. In order to this, I do not propole that you should make a study of Fortification, as if you were to be an Engineer: but a very easy way of knowing, as much as you need of them, will be to visit often the fortifications of Turin, in company with some old Officer or Engineer, who will show, and explain to you the several works themselves; by which means you will get a clearer notion of them, than if you were to see them only upon paper for seven years together. Go to originals whenever you can, and trust to copies and descriptions as little as possible. At your idle hours, while you are at Turin, pray read the history of the House of Savoy; which has produced a great many very great men. The late King, Victor Amedée, was undoubtedly one, and the present King is in my opinion another. In general, I believe, that little Princes are more likely to be great men, than those whose more extensive dominions, and superior strength, flatter them with a security; which commonly produces negligence and indolence. A little Prince, in the neighbourhood of great ones, must be alert, and look out sharp, if he would secure his own dominions: much more still if he would enlarge them. He must watch for con junctures, or endeavour to make them. No Princes have ever possessed this art better than those of the House of Savoy; who have enlarged their dominions prodigiously within a century, by profiting of conjunctures.

I fend you here enclosed, a letter from Comte Lascaris, who is a warm friend of yours: I desire that you will answer it very soon, and very cordially; and remember to make your compli-

ments

ments in it to Cointe du Perron. A young man should never be wan ing in those attentions; they cost little, and bring in a great deal, by getting you people's good word and affection. They gain the heart, to which I have always advised you to apply yourself, particularly: it guides ten thousand, for one that reason influences.

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I cannot end this letter, (or I believe) any other, without repeating my recommendation of the Graces. They are to be met with at Turin; for God's sake, sacrifice to them, and they will be propitious. People miltake grossly, to imagine that the least awkwardness in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may possibly be a weakness in me (but in thort we are all so made): I confess to you fairly, that when you shall come home, and that I first see you, if I find you ungraceful in your address, and awkward in your person and dress, it will be impossible for me to love you half so well as I should otherwise do, let your intrinsic merit and knowledge be ever so great. If that would be your case with me, as it really would, judge how much worse it might be with others, who have not the same affection and partiality for you, and to whose hearts you must make your own way.

Remember to write to me constantly, while you are in Italy, in the German language and character, till you can write to me in Italian; which will not be till you have been

some time at Rome.

Adieu, my dear boy: may you turn out, what Mr. Harte and I wish you! I must add, that if you do not, it will be both your own fault, and your own misfortune.

LETTER CL.

London May the 15th, O. S. 1749.

DEAR BOY, HIS letter will, I hope, find you fettled to your ferious studies, and your necessary exercises, at Turin, after the hurry and diffipation of the Carnaval at Venice. I mean that your flay at Turin should, and I flatter myself that it will, be an useful and ornamental period of your education; but, at the fame time, I must tell you, that all my affection for you has never yet given me so much anxiety, as that which I now feel. While you are in danger, I shall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can against it; but your own good sense and resolution can alone make you invulnerable. I am informed, there are now many English at the Academy at Turin; and I fear, those are just so many dangers for you to encounter. Who they are, I do not know; but I well know the general ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous

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dangerous enough; but those who give it, seldom stop there; they add their infamous exhortations and invitations; and if they fail, they have recourse to ridicule; which is harder for one of your age and inexperience to withstand, than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you. You are not fent abroad to converse with your own countrymen: among them, in general, you will get but little knowledge, no languages, and, I am fure no manners. I defire that you will form no connections, (nor what they impudently call) friendships, with these people; which are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuse any thing that is asked of them; a mauvaise bonte, that makes them ashamed to refuse; and, at the same time, an ambition of pleasing and thining in the company they keep; these several causes produce the best effect in good company, but the very worst in bad. If people had no vices but their own, few would have fo many as they have. For my own part, I would fooner wear other people's clothes than their vices, and they would fit upon me just as well. I hope you will have none; but if ever you have, I beg, at least, they may be all your own. of adoption are, of all others, the most disgraceful and unpardonable. There are degrees in vices, as well as in virtues; and I must do my countrymen the justice to say, that they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of stews, justly attended and rewarded by the loss of their health, as well as their character. pleasures of the table end in beastly drunkenness, low riot. broken windows, and very often (as they well deserve) broken They game, for the fake of the vice, not of the amusebones. ment; and therefore carry it to excess; undo, or are undone, by their companions. By such conduct, and such company, abroad, they come home, the unimproved, illiberal, and ungentlemanlike creatures, that one daily fees them; that is, in the Park, and in the streets, for one never meets them in good company : where they have neither manners to present themselves, nor ment to be received. But, with the manners of footmen and grooms, they assume their dress too; for you must have observed them in the streets here, in dirty blue frocks, with oaken sticks in their hands, and their hair greafy and unpowdered, tucked up under their hats of an enormous fize. Thus finished and adorned by their travels, they become the diffurbers of playhouses; they break the windows, and commonly the landlords. of the raverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, and so they do indeed, but it is as putrefaction shines, in the dark, Iam I am not now preaching to you, like an old fellow, upon either religious or moral texts; I am perfuaded that you do not want the best instructions of that kind: but I am advising you as a striend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for argument-sake (for upon no other account can it be supposed) that all the vices above mentioned were pertectly innocent in themselves; they would still degrade, vilify, and sink, those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn of mind and manners, absolutely inconsistent with their making any figure in upper life, and great business.

What I have now faid, together with your own good fense, is, I hope, fufficient to arm you against the seduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of those unfortunate young people. On the other hand, when they would engage you in these schemes, content yourself with a decent but steady refusal; avoid controversy upon such plain points. You are too young to convert them, and I trust too wife to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company: for people will always be fly of receiving a man, who comes from a place where the plague rages, let him look ever so healthy. There are some expressions, both in French and English, and some characters, both in those two and in other countries, which have, I dare say, milled many young men to their ruin. Une honnête débauche, une jolie debauche; an agreeable rake, a man of pleasure. Do not think that this means debauchery and profligacy: nothing like it. It means, at most, the accidental and unfrequent irregularities of youth and vivacity, in opposition to dulness, formality, and want of spirit. A commerce galant, insensibly formed with a woman of fashion; a glass of wine or two too much, uswarily taken, in the warmth and joy of good company; or some innocent frolic, by which nobody is injured; are the utmost bounds of that life of pleasure, which a man of sense and decency, who has a regard for his character, will allow himself, or be allowed by others. Those who transgress them, in the hopes of shining, miss their aim, and become infamous, or at least contemptible.

The length or shortness of your stay at Turin will sufficiently inform me (even though Mr. Harte should not) of your conduct there; for as I have told you before, Mr. Harte has the strictest orders to carry you away immediately from thence, upon the first and least symptom of infection that he discovers about you; and I know him to be too conscientionsly scrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I shall have constant

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accounts of your behaviour, from Comte Salmour, the Governor of the Academy; whose son is now here, and my particular friend. I have also other good channels of intelligence, of which I do not apprife you. But, supposing all turns out well at Turin, yet, as I propose your being at Rome, for the Jubilee, at Christmas, I defire that you will apply yourself diligently to your exercises of dancing, fencing, and riding, at the Academy; as well for the fake of your health and growth, as to fashion and supple you. You must not neglect your dress. neither, but take care to be bien mis. Pray fend for the best Operator for the teeth, at Turin; where I suppose, there is some famous one; and let him put yours in perfect order; and then take care to keep them so, afterwards, yourfelf. You had very good teeth, and I hope they are fo still; but even those who have bad ones, should keep them clean; for a dirty mouth is, in my mind, ill manners. In short, neglect nothing that can possibly please. A thoufand nameless little things, which nobody can describe, but which every body feels, conspire to form that whole of pleafing; as the feveral pieces of a Mosaic work, though separately of little beauty or value, when properly joined, form those beautiful figures which please every body. A look, a gesture, an attitude, a tone of voice, all bear their parts in the great work of pleafing. The art of pleafing is, more particularly necessary in your intended profession, than perhaps in any other; it is in truth, the first half of your business; for if you do not please the Court you are sent to, you will be of very little use to the Court you are sent from. Please the eyes and the ears, they will introduce you to the heart; and nine times in ten, the heart governs the understanding.

Make your court particularly, and show distinguished attentions, to such men and women as are best at Court, highest in the fashion, and in the opinion of the public; speak advantageously of them behind their backs, in companies whom you have reason to believe will tell them again. Express your admiration of the many great men that the House of Savoy has produced; observe, that Nature, instead of being exhausted by those efforts, seems to have redoubled them, in the persons of the present King, and the Duke of Savoy; wonder, at this rate, where it will end; and conclude that it must end in the government of all Europe. Say this, likewise, where it will probably be repeated; but say it unaffectedly, and, the last especially, with a kind of enjouement. These little arts are very allowable, and must be made use of in the course of the world; they are pleasing to one party, useful to the other, and injurious to

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What I have faid with regard to my countrymen in general, does not extend to them all without exception; there are some who have both merit and manners. Your friend, Mr. Stevens,

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is among the latter, and I approve of your connection with him. You may happen to meet with some others, whose friendship may be of great use to you hereaster, either from their superior talents, or their rank and fortune; cultivate them. but then I desire that Mr. Harte may be the judge of those persons.

Adieu, my dear child! Confider feriously the importance of the two next years, to your character, your figure, and your

fortune.

LETTER CLI.

London, May the 22d, O.S. 1749.

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DEAR BOY,

Recommended to you, in my last, an innocent piece of art: I that of flattering people behind their backs, in presence of those, who, to make their own court, much more than for your fake, will not fail to repeat, and even amplify the praise, to the party concerned. This is of all flattery, the most pleasing, and confequently the most effectual. There are other, and many other inoffentive arts of this kind, which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublefome. But subsequent knowledge and experience of the world reminds us of their importance, commonly when it is too late. The principal of these things, is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which him ers us from discovering, by words, actions, or even looks, those passions or sentiments, by which we are inwardly moved or agitated; and the discovery of which, gives cooler and abler people such infinite advantages over us, not only in great bufiness, but in all the most common occurrences of life. A man who does not posses himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without fuden burfts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by defign, to catch unguarded words or looks; by which he will eafily decypher the fecrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the fame discoveries, of which other people will avail themselves. You will fay, possibly, that this coolness must be constitutional, and confequently does not depend upon the will: and I will allow that conflitution has fome power over us; but I will maintain, too, that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly used, will get the better; and a man may as furely get a habit of letting his reason prevail over his constitution, as d letting, as most people do, the latter prevail over the former.

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If you find yourfelf subject to sudden starts of passion, or madnels, (for I fee no difference between them, but in their duration) resolve within yourself, at least, never to speak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarraffed as possible; which steadiness you may get a habit of, by constant attention. Ishould desire nothing better, in any negotiation, than to have to do with one of these men of warm, quick passions; which I would take care to fet in motion. By artful provocations, I would extort rash and unguarded expressions; and, by hinting at all the feveral things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. Volto sciolto con pensieri stretti is a most useful maxim in business. It is so necessary at some games, such as Berlan, Quinze, &c. that a man who had not the command of his temper, and countenance, would infallibly be undone by those who had, even though they played fair. Whereas, in business, you always play with sharpers; to whom, at least, you should give no fair advantages. It may be objected, that I am now recommending diffimulation to you; I both own and justify it. It has been long faid, Qui nescit dissimulare nescit regnare: I go still farther, and fay, that without some dissimulation no business can be carried on at all. It is fimulation that is false, mean, and criminal: that is the cunning which Lord Bacon calls, crooked or left-handed wisdom, and which is never made use of but by those who have not true wisdom. And the same great man says, that diffimulation is only to hide our own cards; whereas fimulation is put on in order to look into other people's. Lord Bolingbroke, in his " Idea of a patriot King," which he has lately published, and which I will fend you by the first opportunity, says, very justly, that simulation is a fliletto; not only an unjust but an unlawful weapon, and the use of it is very rarely to be excused, never justified. Whereas diffimulation is a shield, as secrecy is armour; and it is no more possible to preserve secrecy in business, without some degree of dissimulation, than it is to succeed in business without secrecy. He goes on, and says, that those two arts, of diffimulation and fecrecy, are like the alloy mingled with pure ore: a little is necessary, and will not debase the coin below its proper standard; but if more than that little be employed (that is, fimulation and cunning) the coin lofes its currency, and the coiner his credit.

Make yourself absolute master, therefore, of your temper, and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities, on the one hand, on the other, he is never discouraged by difficulties: on the contrary, he redoubles his industry and his diligence, he perseveres, and infallibly prevails at last. In any point, which prudence bids you pur-

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fue, and which a manifest utility attends, let dissiculties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teazed into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen; every man has his mollia tempera, but that is far from being all day long; and you would chuse your time very ill if you applied to a man about one business, when his head was sull of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the infide of others, fludy your own; for men in general are very much alike; and thoughone has one prevailing passion, and another has another, yet their operations are much the fame; and whatever engages or difguits, pleafes or offends you, in others, will, mutatis mutandis, engage, difgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance; do you find yourfelf hurtand mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable infinuations, fly sneers, or repeated contradictions, teaze and irritate you, would you use them, where you wished to engage and please? Surely not; and I hope you wish to engage and please, almost univerfally. The temptation of faying a finart and witty thing, or bon mot; and the malicious applause with which it is commonly received; has made people who can fay them, and, still oftner, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expence, (as sometimes they certainly will) reflect serioully upon the fentiments of uneafiness, anger, and resentment, which they excite in you; and confider whether it can be prudent, by the same means, to excite the same sentiments in others, against you. It is a decided folly, to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent, and neutral person, for the sake of a box When things of this kind happen to be faid of you, the most prudent way is to feem not to suppose that they are meant at you, but to diffemble and conceal whatever degree of anger you may feel inwardly; but, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a

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fair one, and the jest a good one, and play off the whole thing in seeming good-humour: but by no means reply in the same way; which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you never will have occasion to make.

As the semale part of the world has some influence, and often too much, over the male, your conduct, with regard to women. (I mean women of fashion, for I cannot suppose you capable of conversing with any others) deserve some share in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendship can be advantageous to you. A general complaifance, and attention to that fex, is therefore established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connections, can be of use to you, you must show particular preference. The least attentions please, the greatest The innocent, but pleasing flattery of their percharm them. fons, however gross, is greedily swallowed, and kindly digested: but a feeming regard for their understandings, a feeming defire of, and deference for, their advice, together with a feeming confidence, in their moral virtues, turns their heads intirely in your Nothing shocks them so much as the least appearance of that contempt, which they are apt to suspect men of entertaining of their capacities: and you may be very fure of gaining their friendship, if you seem to think it worth gaining. Here, dissimulation is very often necessary, and even simulation sometimes allowable; which, as it pleases them, may be useful to you, and is injurious to nobody.

This torn sheet, which I did not observe when I began upon it, as it alters the figure, shortens too the length of my letter. It may very well afford it: my anxiety for you, carries me insensibly to these lengths. I am apt to flatter myself, that my experience, at the latter end of my life, may be of use to you, at the beginning of yours; and I do not grudge the greatest trouble, if it can produce you the least advantage. I even repeat frequently the same things, the better to imprint them on your young, and, I suppose, yet giddy mind; and I shall think that part of my time the best employed that contributes to make you

employ yours well. God bless you, child!

The original is written upon a sheet of paper, the corner of which is torn.

LETTER CLII.

London, June the 16th, O. S. 1749.

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DEAR BOY,

DO not guess where this letter will find you; but I hope, it will find you well: I direct it, eventually, to Laubach; from whence, I suppose, you have taken care to have your letters fent after you. I received no account, from Mr. Harte, by last post; and the mail due this day is not yet come in; so that my informations come down no lower than the 2d June, N. S. the date of Mr. Harte's last letter. As I am now easy about your health, I am only curious about your motions, which, I hope, have been either to Inspruck or Verona; for I disapprove extremely of your proposed long and troublesome journey to Switzerland. Wherever you may be, I recommend to you, to get as much Italian as you can, before you go either to Rome or Naples: a little will be of great use to you upon the road; and the knowledge of the grammatical part, which you can easily acquire in two or three months, will not only facilitate your progress, but accelerate your perfection in that language, when you go to those places where it is generally spoken; as Naples, Rome, Florence, &c.

Should the state of your health not yet admit of your usual application to books, you may, in a great degree, and I hope you will, repair that loss, by useful and instructive conversation with Mr. Harte: you may for example, defire him to give you, in conversation, the outlines, at least, of Mr. Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric of all which, Mr. Harte will give you clearer ideas in half an hour, by word of mouth, than the books of most of the dull fellows, who have written upon those subjects, would do in a week.

I have waited so long for the post, which I hoped would come, that the post, which is just going out, obliges me to cut this

letter short. God bless you, my dear child, and restore you soon to perfect health!

My compliments to Mr. Harte; to whose care, your life is the least thing that you owe.

LETTER CLIII.

London, June the 22d, O.S. 1749.

DEAR BOY,

HE outside of your letter of the 7th N. S. directed by your own hand, gave me more pleasure, than the inside of any other letter ever did. I received it yesterday, at the same time with one from Mr. Harte, of the 6th. They arrived at a very proper time, for they found a consultation of Physicians in my room, upon account of a fever, which I had for sour or five days, but which has now intirely lest me. As Mr. Harte says, that your lungs, now and then, give you a little pain; and that your swellings come and go wariably; but, as he mentions nothing

of your coughing, spitting, or sweating, the Doctors take it for granted, that you are intirely free from those three bad fymptoms; and from thence conclude, that the pain, which you fometimes feel upon your lungs, is only typtomatical of your rheumatic disorder, from the pressure of the muscles. which hinders the free play of the lungs. But however, as the lungs are a point of the utmost importance and delicacy, they infin upon your drinking, in all events, affes milk twice a day, and goat's whey as often as you please, the oftner the better: in your common diet, they recommend an attention to pectorals, fuch as sago, barley, turnips, &c. These rules are equally good in rheumatic, as in consumptive cases; you will therefore, I hope, strictly observe them; for I take it for granted that you are above the filly likings, or diflikings, in which filly people indulge their taftes, at the expence of their healths.

I approve of your going to Venice, as much as I disapproved of your going to Switzerland. I suppose, that you are by this time arrived; and, in that supposition, I direct this letter there. But if you should find the heat too great, or the water offensive, at this time of the year, I would have you go immediately to Verona, and stay there till the great heats are over, before you re-

turn to Venice.

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The time which you will probably pass at Venice, will allow you to make yourfelf mafter of that intricate and fingular form of government, which few of our travellers know any thing of. Read, ask, and see every thing, that is relative to it. There are, likewise, many valuable remains of the remotest antiquity, and many fine pieces of the Antico Moderno; all which deferve a different fort of attention from that which your countrymen commonly give them. They go to fee them, as they go to fee the Lions, and Kings on horseback, at the Tower here; only to fay that they have feen them. You will, I am fure, view them in another light; you will consider them as you would a Poem, to which indeed they are akin. You will observe, whether the sculptor has animated his stone, or the painter his canvas, into the just expression of those sentiments and passions, which should characterise and mark their several figures. You will examine, likewise, whether, in their groupes, there be an unity of action, or proper relation; a truth of dress and manners. Sculpture and painting are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either: which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed even above the other two: a proof of the decline of that country. The Venetian school produced many great painters, fuch as Paul Veronese, Titian, Palma, &c. of whom you will fee, as well in private houses as in churches, very fine pieces. The Last Supper, of Paul Veronese, in the church of St. George, is reckoned his capital performance, and delerves your attention; A taste of sculpture and painting, is, in my mind, as becoming, as a taste of siddling and piping is unbecoming, a man of sashion.

The former is connected with History and Poetry; the latter,

with nothing, that I know of, but bad company.

Learn Italian as fast as ever you can. that you may be able to understand it tolerably, and speak it a little, before you go to Rome and Naples. There are many good Historians in that language, and excellent Translations of the ancient Greek and Latin authors; which are called the Collana: but the only two Italian Poets, that deserve your acquaintance, are Ariosto and Tasso; and they undoubtedly have great merit.

Make my compliments to Mr. Harte, and tell him, that I have consulted about his leg; and that, if it was only a sprain, he ought to keep a tight bandage about the part, for a considerable time, and do nothing else to it. Adieu! Jubeo te bene

valere.

LETTER CLIV.

London, July the 6th, O. S. 1749.

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DEAR BOY,

As I am now no longer in pain about your health, which, I trust, is perfectly restored; and as, by the various accounts I have had of you, I need not be in pain about your learning; our correspondence may, for the future, turn upon less important points, comparatively; though still very important ones: I mean, the Knowledge of the World, Decorum, Manners, Address, and all those (commonly called little) accomplishments, which are absolutely necessary, to give greater accomplishments their full value and lustre.

Had I the admirable ing of Gyges, which rendered the wearer invisible; and had I, at the same time, those magic powers, which were very common formerly, but are now very scarce, of transporting myself, by a wish, to any given place; my first expedition would be to Venice, there to reconnaitre you, unfeen myself. I would, first, take you in the morning, at breakfast with Mr. Harte, and attend to your natural and unguarded converfation with him; from whence, I think, I could pretty well judge of your natural turn of mind. How I should rejoice, if I overheard you asking him pertinent questions upon useful subjects! or making judicious reflections upon the studies of that morning. or the occurrences of the former day! Then, I would follow you into the different companies of the day, and carefully observe, in what manner you presented yourself to, and behaved yourself with, men of sense and dignity: whether your address was respectful, and yet easy; your air modest, and yet unembarraffed; and I would at the same time, penetrate into their roughes, in order to know whether your first abord made that advantageous impression upon their fancies, which a certain address,

address, air, and manners, never fail doing. I would, afterwards, follow you to the mixed companies of the evening; fuch as affemblies, suppers, &c. and there watch if you trifled gracefully and geneely: if your good-breeding and politeness, made way for your parts and knowledge. With what pleasure should I bear people cry out, Che garbato Cavaliere, com' è pulito, difinvolo, Stiritofo! If all these things turned out to my mind, I would, immediately affume my own thape, become visible, and embrace you: but, if the contrary happened, I would preserve my invitibility, make the best of my way home again, and fink my disappointment upon you and the world. As, unfortunately, these supernatural powers of Genii, Fairies, Sylphs, and Gnomes, have had the fate of the oracles they succeeded, and have ceafed for some time, I must content mytelf, (till we meet naturally, and in the common way) with Mr. Harte's written accounts of you, and the verbal ones I now and then receive from people who have teen you However, I believe, it would do you no harm, if you would always imagine that I were prefent, and faw

and heard every thing you did and faid.

There is a certain concurrence of various little circumstances. which compose what the French call l'aimable; and which, now that you are entering into the world, you ought to make it your particular fludy to acquire. Without them, your learning will be pedantry, your conversation often improper, always unpleafant, and your figure, however good in itself, awkward and unengaging. A diamond, while rough, has, indeed, its intrinfic value; but, till polished, is of no use, and woud neither be fought for nor worn. Its great lustre, it is true, proceeds from its folidity, and ftrong cohelion or parts; but, without the last polish, it would remain, for ever, a duty, rough mineral, in the cabinets of some few curious collectors. You have, I hope, that folidity and cohesion of parts; take now as much pains to get the lustre. Good company, if you make the right use of it, will cut you into shape, and give you the true brilliant polish. A propos of diamonds; I have fent you by Sir James Gray, the King's Minister, who will be at Venice about the middle of September, my own diamond buckles; which are fitter for your young feet, than for my old ones: they will properly adorn you; they would only expose me. If Sir James finds any body whom he can trust, and who will be at Venice before him, he will fend them by that person; but if he should not, and that you should be gone from Venice before he gets there, he will, in that case, give them to your Banker, Monsieur Cornet, to forward to you, wherever you may then be. You are now of an age, at which the adorning your person is not only not ridiculous, but proper and becoming. Negligence would imply, either an indifference about pleasing, or else an insolent security of pleasing. without using those means to which others are obliged to have

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A thorough cleanlinets in your person is as necessary, recourfe. for your own health, as it is not to be offensive to other people. Washing yourfelf, and rubbing your body and limbs frequently with a flesh-brush, will conduce as much to health as to cleanliness. A particular attention to the cleanliness of your mouth, teeth, hands, and nails, is but common decency, in order not to offend

people's eyes and nofes.

I fend you here enclosed, a letter of recommendation to the Duke of Nivernois, the French Embassador at Rome; who is, in my opinion, one of the prettieft men I ever knew in my life. I do not know a better model for you to form yourfelf upon: pray observe and frequent him as much as you can. show you what Manners and Graces are I shall, by successive posts, fend you more letters, both for Rome and Naples, where, it will be your own fault entirely, if you do not keep the very best company.

As you will meet fwarms of Germans wherever you go, I defire that you will constantly converse with them in their own language; which will improve you in that language, and be, at the

fame time, an agreeable piece of civility to them.

Your flay in Italy will, I do not doubt, make you critically mafter of Italian; I know it may, if you please, for it is a very regular, and confequently a very eafy language. Adieu! God bless you.

LETTER CLV.

London, July the 20th, O.S. 1749.

DEAR BOY,

WROTE to Mr. Harte last Monday, the 17th, O. S. in answer to his letter of the 20th of June, N. S. which I had received but the day before, after an interval of eight posts; during which, I did not know whether you or he existed, and indeed I began to think that you did not. By that letter, you ought at this time to be at Venice; where I hope you are arrived in perfect health, after the baths of Tieffer, in case you have made use of them. I hope they are not hot baths, if your lungs are still tender.

Your friend, the Comte d'Einsiedlen, is arrived here: he has been at my door, and I have been at his; but we have not yet met. He will dine with me some day this week. Comte Lafcaris inquires after you very frequently, and with great affection: pray answer the letter which I forwarded a great while ago from You may enclose your answer to me, and I will take care to give it him. Those attentions ought never to be omitted; they cost little, and please a great deal; but the neglect of them offends more than you can yet imagine. Great merit or great failings, will make you be respected or despised; but trifles, little attentions, mere nothings, either done, or neglected, will make you either liked or difliked, in the general run of the world. Examine

Examine yourfelf, why you like fuch and fuch people, and diflike fuch and tuch others; and you will find that those different fentiments proceed from very flight causes. Moral virtues are the foundation of fociety in general, and of friendship in particular; but Attentions, Manners, and Graces, both adorn and strengthen them. My heart is so set upon your pleasing, and confequently succeeding, in the world, that possibly I have already (and probably shall again) repeat the same things over and over to you. However, to err, if I do err, on the furer fide, I shall continue to communicate to you those observations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your fervice, if you please to wear it. I promife that it is not my imagination, but my memory, that gives you these rules: I am not writing pretty, but useful, reflections. A man of sense soon discovers, because he carefully observes, where, and how long, he is welcome; and takes care to leave the company, at least as soon as he is wished out of it. Fools never perceive where they are either ill timed or ill placed.

I am this moment agreeably stopped, in the course of my reflections, by the arrival of Mr. Harte's letter of the 13th of July, N. S. to Mr. Grevenkop, with one enclosed for your Mamma. I find by it, that many of his and your letters to me must have miscarried; for he says, that I have had regular accounts of you. Whereas all those accounts have been only, his letter of the 6th, and yours of the 7th June, N. S; his of the 20th June, N. S. to me; and now his of the 13th July, N. S. to Mr. Grevenkop. However, fince you are so well, as Mr. Harte says you are, all is well. I am extremely glad that you have no complaint upon your lungs; but I desire that you will think you have, for three or four months to come. Keep in a course of affes or goats milk, for one is as good as the other, and possibly the latter is the best; and let your common food be as pectoral as you can conveniently make it. Pray tell Mr. Harte, that, according to his defire, I have wrote a letter of thanks to Mr. Firmian. I hope you write to him too, from time to time. The letters of recommendation of a man of his merit and learning, will, to be fure, be of great use to you among the learned world in Italy; that is, provided you take care to keep up to the character he gives you in them; otherwise they will only add to your disgrace.

Consider, that you have lost a good deal of time by your illness; fetch it up now that you are well. At present you should be a good economist of your moments, of which company and sights will claim a considerable share; so that those which remain, for study, must be not only attentively, but greedily employed. But, indeed, I do not suspect you of one single moment's idleness in

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the whole day. Idleness is only the resuge of weak minds, and the holyday of sools. I do not call good company and liberal pleasures idleness; far from it: I recommend to you a good share of both.

I fend you here enclosed, a letter for Cardinal Alexander Albani, which you will give him, as soon as you can get to Rome, and before you deliver any others; the Purple expects that preference: go next to the Duc de Nivernois, to whom you are recommended by several people at Paris, as well as by myself. Then

you may carry your other letters occasionally.

Remember to pry narrowly into every part of the government of Venice; inform yourself of the History of that Republic, especially of its most remarkable æras; such as the Lique de Cambray, in 1509, by which it had like to have been destroyed: and the conspiracy formed by the Marquis de Bedmar, the Spanish Embassador, to subject it to the Crown of Spain. mous disputes between that Republic and the Pope, are worth your knowledge; and the writings of the celebrated and learned Frà Paolo di Sarpi, upon that occasion, worth your reading. It was once the greatest commercial power in Europe, and, in the 14th and 15th centuries, made a confiderable figure; but at prefent its commerce is decayed, and its riches confequently decreased; and, far from meddling now with the affairs of the continent, it owes its fecurity to its neutrality and inefficiency: and that security will last no longer, than till one of the great Powers in Europe engrosses the rest of Italy; an event which this century possibly may, but which the next probably will fee.

Your friend Comte d'Einsiedlen, and his Governor, have been with me this moment, and delivered me your letter from Berlin, of February the 28th, N. S. I like them both so well, that I am glad you did; and still gladder to hear what they say of you. Go on, and continue to deserve the praises of those who deserve

praifes themselves. Adieu.

I break open this letter to acknowledge yours of the 30th June, N. S. which I have but this instant received, though thirteen days antecedent in date to Mr. Harte's last. I never, in my life, heard of bathing four hours a day; and I am impatient to hear of your safe arrival at Venice, after so extraordinary an operation.

LETTER CLVI.

London, July the 30th, O. S. 1749.

DEAR BOY,

R. Harte's letters and yours drop in upon me most irregularly; for I received by the last post, one from Mr. Harte, of the 9th, N. S. and that which Mr. Grevenkop had received from him, the post before, was of the 13th; at last, I suppose, I shall receive them all.

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I am very glad that my letter, with Dr. Shaw's opinion, has leffened your bathing; for, fince I was born, I never heard of bathing four hours a day; which would, furely, be too much, even in Medea's kettle, if you wanted (as you do not yet)

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Though in that letter of mine, I proposed your going to Inforuck, it was only in opposition to Lausanne, which, I thought, much too long and painful a journey for you; but you will have found, by my subsequent letters, that I intirely approved of Venice; where, I hope, you have now been some time, and which is a much better place for you to reside at, till you go to Naples, than either Tieffer or Laubach. I love Capitals extremely; it is in Capitals that the best company is always to be found; and consequently the best manners to be learned. The very best Provincial places have some awkwardnesses, that distinguish their manners from those of the Metropolis. A propos of the Capitals; I fend you here two letters of recommendation to Naples, from Monsieur Finochetti, the Neapolitan Minister at the Hague; and, in my next, I shall send you two more, from the same person, to

the same place.

I have examined Count Enfiedlen, so narrowly, concerning you, that I have extorted from him a confession, that you do not care to speak German, unless to such who understand no other language. At this rate, you will never speak it well, which I am very defirous that you should do, and of which you would, in time, find the advantage. Whoever has not the command of a language, and does not speak it with facility, will always appear below himself, when he converses in that language: the want of words and phrases will cramp and lame his thoughts. As you now know German enough to express yourself tolerably, speaking it very often will foon make you speak it very well; and then you will appear in it whatever you are. What with your own Saxon fervant, and the fwarms of Germans you will meet with wherever you go, you may have opportunities of converfing in that language half the day; and I do very feriously defire that you will, or else all the pains that you have taken about it are loft. You will remember, likewise, that, till you can write in Italian, you are always to write to me in German.

Mr. Harte's conjecture, concerning your distemper seems to be a very reasonable one; it agrees intirely with mine, which is the universal rule by which every man judges of another man's opinion. But whatever may have been the cause of your rheumatic disorder, the effects are still to be attended to; and as there must be a remaining acrimony in your blood, you ought to have regard to that, in your common diet, as well as in your medicines; both which should be of a sweetening alkaline nature, and promotive of perspiration. Rheumatic complaints are very apt to return, and those returns would be very vexatious and detrimental to you, at your age, and in your course of travels.

Your

Your time is, now particularly, inestimable; and every hour of it, at present, worth more than a year will be twenty years hence. You are now laying the foundation of your survive character and fortune; and one single stone wanting in that foundation, is of more consequence than sixty in the superstructure; which can always be mended and embellished, if the foundation is solid. To carry on the metaphor of building: I would wish you to be a Corinthian edifice, upon a Tuscan soundation; the latter having the utmost strength and solidity to support, and the former all possible ornaments to decorate. The Tuscan column is coarse, clums, and unpleasant; no body looks at it twice: the Corinthian sluted column is beautiful and attractive; but, without a solid soundation, can hardly be seen twice, because it must soon tumble down. Yours affectionately.

LETTER CLVII.

London, August the 7th, O. S. 1749.

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DEAR BOY.

BY Mr. Harte's letter to me of the 18th July, N. S. which I received by the last post, I am at length informed, of the particulars both of your past distemper, and of your future motions. As to the former, I am now convinced, and fo is Doctor Shaw, that your lungs were only fymptomatically affected; and that the rheumatic tendency is what you are now chiefly to guard against, but (for greater fecurity) with due attention still to your lungs, as if they had been, and still were, a little affected. In either case, a cooling, pectoral regimen is equally good. By cooling, I mean cooling in its consequences, not cold to the palate: for nothing is more dangerous than very cold liquors, at the very time that one longs for them most; which is, when one is very hot. Fruit, when full ripe, is very wholefome; but then it must be within certain bounds as to quantity; for I have known many of my countrymen die of bloody fluxes, by indulging in too great a quantity of fruit, in those countries, where, from the goodness and ripeness of it, they thought it could do them no harm. Ne quid nimis, is a most excellent rule in every thing; but commonly the least observed, by people of your age, in any thing.

As to your future motions, I am very well pleased with them, and greatly prefer your intended stay at Verona, to Venice, whose almost stagnating waters must, at this time of the year, corrupt the air. Verona has a pure and clear air, and, as I am informed, a great deal of good company. Marquis Massei, alone, would be worth going there for. You may, I think, very well leave Verona about the middle of September, when the great heats will be quite over, and then make the best of your way to Naples, where, I own, I want to have you, by way of precaution (I hope it is rather over caution) in case of the

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the least remains of a pulmonic disorder. The amphitheatre at Verona is worth your attention; as are, also, many buildings there and at Vicenza, of the famous Andrea Paliadio, whose tafte and ftyle of building were truly antique. It would not be amifs, if you employed three or four days in learning the five Orders of Architecture, with their general proportions; and you may know all that you need know of them in that time. Palladio's own book of Architecture is the best you can make use of for that purpose, skipping over the lowest mechanical parts of it, such as the materials, the coment, &c.

Mr. Harte tells me, that your acquaintance with the Claffics is renewed; the fuspension of which has been so short, that I dare fay it has produced no coldness. I hope, and believe, that you are now fo much mafter of them, that two hours every day, uninterruptedly, for a year or two more, will make you perfectly fo; and I think you cannot now allot them a greater that than that of your time, confidering the many other things you have to learn and to do. You must know how to speak and write Italian perfectly: you must learn some Logic, some Geometry, and fome Aftronomy; not to mention your Exercises, where they are to be learnt : and, above all, you must learn the World, which is not foon learnt; and only to be

learnt by frequenting good and various companies.

Consider therefore, how precious every moment of time is to you now. The more you apply to your business, the more you The exercise of the mind in the will taste your pleasures. morning whets the appetite for the pleasures of the evening, as much as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other; inflead of being enemies, as filly or dull people often think them. No man taftes pleasures truly, who does not earn them by previous bufiness; and few people do bufiness well, who do nothing elfe. Remember, that when I speak of pleafure, I always mean the elegant pleasures of a rational Being, and not the brutal ones of a fwine. I mean la bon Chere, short of gluttony; Wine, infinitely short of drunkenness; Play, without the least Gaming; and Gallantry, without Debauchery. There is a line in all these things, which men of sense, for greater fecurity, take care to keep a good deal on the right fide of: for fickness, pain, contempt, and intamy, lie immediately on the other fide of it. Men of sense and merit, in all other respects, may have had some of these failings; but then those few examples, instead of inviting us to imitation, should only put us the more upon our guard against fuch weaknesses: and whoever thinks them fashionable, will not be so himself; I have often known a faihionable man have some one vice; but I never, in my life, knew a vicious man a fashionable man. Vice is as degrading as it is criminal. God bless you, my dear child!

LETTER CLVIII.

London, August the 30th, O S. 1749.

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DEAR BOY,

E T us resume our reflections upon Men, their characters, their manners; in a word, our reflections upon the World. I hey may help you to form yourielf, and to know others. A knowledge very useful at all ages, very rare at yours: it feems as if it were no body's bufiness to communicate it to young men. Their masters teach them, fingly, the languages, or the sciences of their feveral departments; and are indeed generally incapable of teaching them the world: their Parents are often fo too. or at least neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the best way of teaching it them. This last notion is in a great degree true; that is, the World can doubtless never be well known by theory: practice is absolutely necessary: but, furely it is of very great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced

There is a certain dignity of Manners absolutely necessary, to make even the most valuable character either respected or re-

spectable.

Horse play, romping, frequent and loud fits of laughter, jokes, waggery, and indifcriminate familiarity, will fink both merit and knowledge, into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man. Indiscriminate familiarity, either offends your fuperiors, or else dubbs you their dependent, and led captain. It gives your inferiors just, but troublesome and improper claims of equality. A joker is near a-kin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or fought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a one at supper, for he is always joking and laughing; we will ask another, because he plays Thefe deep at all games, or because he can drink a great deal. are all vilifying diffinctions, mortifying preferences, and exclude all ideas of esteem and regard, Whoever is bad (as it is called) in company, for the fake of any one thing fingly, is fingly that thing, and will never be confidered in any other light; confequently never respected, let his merits be what they will.

This dignity of Manners, which I recommend so much to you, is not only as different from pride, as true courage is from blustering, or true wit from joking; but is absolutely inconsistent with it; for nothing vilines and degrades more than pride. The

preten-

pretentions of the proud man, are oftener treated with fneet and contempt, than with indignation: as we offer ridiculously too little to a tradefinan, who asks ridiculously too much for his goods; but we do not haggle with one who only asks a just and reasonable price.

Adject flattery and indifcriminate affentation degrade, as much as indifcriminate contradiction and noisy debate disgust: But a modest affertion of one's own opinion, and a complaisant acqui-

escence to other people's, preserve dignity.

Vulgar, low expressions, awkward motions and address, vilify, as they imply, either a very low turn of mind, or low edu-

cation and low company.

Frivolous curiofity about trifles, and a laborious attention to little objects, which neither require nor deserve, a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz, very sagaciously, marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A cerrain degree of exterior feriousness in looks and motions, gives dignity, without excluding wit and decent chearfulness, which are always serious themselves. A constant smirk upon the face, and a whissing activity of the body, are strong indications of sutility. Whoever is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very diffe-

rent things.

I have only mentioned some of those things which may, and do, in the opinion of the world, lower and sink characters, in other respects valuable enough; but I have taken no notice of those that affect and sink the moral character. They are sufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be: of such consequence is the to meetro, even though affected and put on! Pray read frequently, and with the utmost attention, nay get by heart if you can, that incomparable chapter in Cicero's Offices upon the to meetro, or the Decorum. It contains whatever is necessary for the dignity of Manners.

In my next, I will fend you a general map of Courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, sometimes strewed with slowers, sometimes choaked up with briars; rotten ground and deep pits frequently lie concealed under a smooth and pleasing surface: all the paths are slippery, and every slip is dangerous. Sense and discretion must accompany you at your first setting out; but, notwithstanding those,

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till experience is your guide, you will every now and then flep

out of your way, or stumble.

Lady Chestersield has just now received your German letter, for which she thanks you; she says that the language is very correct; and I can plainly see that the character is well formed, not to say better than your English character. Continue to write German frequently, that it may become quite familiar to you. Adieu.

LETTER CLIX

London, August the 21st, O. S. 1749.

DEAR BOY,

BY the last letter that I received from Mr. Harte, of the 31st July, N. S. I suppose you are now either at Venice or Verona, and perfectly recovered of your late illness; which, I am daily more and more convinced, had no consumptive tendency: however, for some time still, faites comme sil y m

avoit, be regular, and live pectorally.

You will foon be at Courts, where, though you will not be concerned, yet, reflection and observation, upon what you fee and hear there, may be of use to you, when, hereaster, you may come to be concerned in Courts yourfelf. Nothing in Courts is exactly as it appears to be; often very different; fometimes directly contrary. Interest, which is the real spring of everything there, equally creates and dissolves friendships, produces and reconciles enmities; or rather allows of neither real friendships nor enmities; for, as Dryden very justly obferves, Politicians neither love nor bate. This is fo true, that you may think you connect yourfelf with two friends to-day, and be obliged, to-morrow, to make your option between them as enemies: observe, therefore, such a degree of reserve with your friends, as not to put yourfelf in their power, if they should become your enemies; and such a degree of moderation with your enemies, as not to make it impossible for them to become your friends.

Courts are unquestionably, the seats of Politeness and Good-breeding; were they not so, they would be the seats of slaughter and desolation. Those who now smile, and embrace, would affront and stab each other, if Manners did not interpose: but Ambition and Avarice, the two prevailing passions at Courts, sound Dissimulation more effectual than Violence; and Dissimulation introduced that habit of Politeness, which distinguishes the Courtier from the Country Gentleman. In the former case, the strongest body would prevail; in the latter,

the flrongest mind.

A man of parts and efficiency need not to flatter every body at Court; but he must take great care to offend no body perfonally; it being in the power of every man to hurt him, who cannot serve him. Homer supposes a chain let down from Jupiter to the earth, to connect him with Mortals. There is,

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at all Courts, a chain, which connects the Prince, or the Minifter, with the Page of the back-stairs, or the Chambermaid. The King's Wife, or Mistress, has an influence over him; a Lover has an influence over her; the Chambermaid, or the Valet de Chambre, has an influence over both; and so ad infinitum. You must, therefore, not break a link of that chain, by which you hope to climb up to the Prince.

You must renounce Courts, if you will not connive at Knaves, and tolerate Fools. Their number makes them confiderable: you should as little quarrel, as connect yourself with

either.

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Whatever you say or do at Court, you may depend upon it, will be known. The business of most of those, who crowd levees and antichambers, being, to repeat all that they see or hear, and a great deal that they neither see nor hear, according as they are inclined to the persons concerned, or according to the wishes of those to whom they hope to make their court. Great caution is therefore necessary; and if, to great caution, you can join seeming frankness and openness, you will unite what Machiavel reckons very difficult, but very necessary to be united; vol o sciolto e pensieri stretti.

Women are very apt to be mingled in Court intrigues; but they deferve attention better than confidence: to hold by

them, is a very precarious tenure.

I am agreeably interrupted in these reflections, by a letter which I have this moment received from Baron Firmian. contains your panegyric, and with the strongest protestations imaginable, that he does you only justice. I received this favourable account of you with pleasure, and I communicate it to you with as much. While you deferve praise, it is reafonable you should know that you meet with it; and I make no doubt, but that it will encourage you in persevering to deserve it. This is one paragraph of the Baron's letter. " Ses mæurs " dans un age si tendre, reglies selon toutes les loix d'une morale " exacte et sensée, son application (that is what I like) a tout ce " qui s'appelle étude serieuse, et Belles Lettres, éloignée de l'ombre " même d'un Faste Pedantesque, le rendent tres digne de vos " tendres soins ; et j'ai l'honneur de vous assurer que chacun se " louera beaucoup de son commerce aisé, et de son amitié: j'en ai " profité avec plaiser ici et à Vienne, et je me crois très beureux " de la termission, qu'il m'a accordée de la continuer par la voie " des lettres ".- Reputation, like heal h, is preserved and increafed

" your

^{* &}quot; Nothstanding his great youth, his Manners are regulated by the most unexceptionable rules of sense and of mountainty.

[&]quot;His application (that is what I like) to every kind of ferious fludy, as well as to polite literature, without the least ap-

[&]quot; pearance of oftentatious pedantry, tender him worthy of

creased by the same means by which it is acquired. Continue to desire and deserve praise, and y u will certainly find it: Knowledge, adorned by Manners, will infallibly procure it. Consider, that you have but a little way farther to get to your journey's end; therefore, for God's sake, do not slacken your pace: one year and a half more of sound application, Mr. Harte assures me, will finish his work: and when his work is finished well, your own will be very easily done afterwards. Les Manieres et les Graces, are no immaterial parts of that work; and I beg that you will give as much of your attention to them as to your books Every thing depends upon them: senza dinoi ogni fatica dona. The various companies you now go into, will procure them you, if you will carefully observe, and form yourself upon those who have them.

Adieu! God bless you! and may you ever deserve that af-

fection with which I am, now, Yours.

LETTER CLX.

London, September the 5th, O. S. 1749.

DEAR BOY,

Have received yours from Laubach, of the 17th of August, N. S. with the enclosed for Comte Lascaris; which I have given him, and with which he is extremely pleased, as I am with your account of Carniola. I am very glad that you attend to, and inform yourself of, the political objects of the countries you go through. Trade and Manufactures are very confiderable, not to fay the most important ones: for, though Armies and Navies are the shining marks of the strength of countries, they would be very ill paid, and confequently fight very ill, if manusactures and commerce did not support them. You have certainly observed, in Germany, the inefficiency of great Powers, with great tracts of country, and fwarms of men: which are absolutely useless, if not paid by other Powers, who have the resources of manusactures and commerce. This we have lately experienced to be the case of the two Empresses of Germany and Russia: England, France, and Spain, must pay their respective allies, or they may as well be without them.

I have not the least objection to your taking, into the bargain, the observation of natural curiosities; they are very welcome, provided they do not take up the room of better things. But the forms of government, the maxims of policy, the strength or

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[&]quot;your most tender affection; and I have the honour of assu"ring you, that every one cannot but be pleased with the acquisition of his acquaintance, and his friendship. I have

profited of it, both here and at Vienna; and shall esteem

myself very happy to make use of the permission he has given

me of continuing it by letter."

weakness, the trade and commerce, of the several countries you see or hear of, are the important objects, which I recommend to your most minute inquiries, and most serious attention. I thought that the Republic of Venice had, by this time, laid aside that stilly and frivolous piece of policy, of endeavouring to conceal their form of government; which any body may know, pretty near, by taking the pains to read four or five books, which explain all the great parts of it; and as for some of the little wheels of that machine, the knowledge of them would be as little useful to others, as dangerous to themselves. Their best policy (I can tell them) is to keep quiet, and to offend no one great Power, by joining with another. Their escape after the Lique of Cambray, should prove an useful lesson to them.

I am glad you frequent the affemblies at Venice. Have you feen Monsieur and Madame Capello; and how did they receive you? Let me know who are the ladies whose houses you frequent the most. Have you feen the Comtesse d'Orselska, Princess of Holstein? Is Compte Algarotti, who was the tenant there, at

Venice.

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You will, in many parts of Italy, meet with numbers of the Pretender's people (English, Scotch, and Irish fugitives) especially at Rome; and probaby the Pretender himself. It is none of your business to declare war to these people; as little as it is your interest, or, I hope, your inclination, to connect yourself with them: and therefore, I recommend to you a perfect neutrality. Avoid them as much as you can, with decency and good manners; but, when you cannot, avoid any political conversation or debates with them: tell them that you do not concern yourself with political matters; that you are neither a maker nor a deposer of Kings; that, when you left England, you left a King in it, and have not fince heard either of his death, or of any revolution that has happened, and that you take Kings and Kingdoms as you find them: but enter no farther into matters with them, which can be of no use, and might bring on heat, and quarrels. When you speak of the old Pretender, you will call him only, The Chevalier de St. George; but mention him as feldom as possible. Should he chance to fpeak to you, at any affembly (as, I am told, he fometimes does to the English) be fure that you feem not to know him; and answer him civilly, but always either in French or Italian; and give him, in the former, the appellation of Monfieur, and in the latter of Signore. Should you meet with the Cardinal of York, you will be under no difficulty, for he hath, as Cardinal, an undoubted right to Eminenza. Upon the whole, see any of those people as little as possible; when you do see them, be civil to them, upon the footing of strangers; but never be drawn into any altercations with them, about the imaginary right of their King, as they call him.

It is to no fort of purpose to talk to those people of the natural rights of mankind, and the particular conditution of this country. Blinded by prejudices, sourced by mistortunes, and tempted by their necessities, they are as incapable of reasoning rightly, as they have hitherto been of acting wifely. The late Lord Pembroke never would know any thing that he had not a mind to know; and, in this case, I advise you to follow his example. Never know either the father or the two sons, any otherwise than as foreigners; and so not knowing their pretensions you have no occasion to dispute them.

I can never help recommending to you the utmost attention and care, to acquire, les Manieres, la Tournure, et les Graces, d'un Galant Homme, et d'un Homme de Cour. They should appear in every look, in every action; in your address, and even in your dress, if you would either please or rise in the world. That you may do both (and both are in your power) is most

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P. S. I made Comte Lascaris show me your letter, which I liked very well: the style was easy and natural, and the French pretty correct. There were so few faults in the orthography, that a little more observation of the best French authors, will

make you a correct mafter of that necessary language.

I will not conceal from you, that I have lately had extraordinary good accounts of you, from an unsuspected and judicious person; who promises me, that, with a little more of the world, your Manners and Address will equal your Knowledge. This is the more pleasing to me, as those were the two articles which I was the most doubtful of. These commendations will not, I am persuaded, make you vain and coxcomical, but only encourage you to go on in the right way.

LETTER CLXI.

London, September the 12th, O. S. 1749.

DEAR BOY, T feems extraordinary, but it is very true, that my anxiety I for you increases in proportion to the good accounts which I receive of you from all hands. I promife myfelf so much from you, that I dread the least disappointment. You are now fo near the port, which I have fo long withed and laboured to bring you fafe into, that my concern would be doubled, should you be shipwrecked within fight of it. The object, therefore, of this letter is, (laying afide all the authority of a parent) to conjure you as a friend, by the affection you have for me (and furely you have reason to have some) and by the regard you have for yourfelf, to go on, with affiduity and attention, to complete that work, which, of late, you have carried on fo well, and which is now fo near being finished. My wishes, and my plan, were to make you shine, and distinguish yourself

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hes, ourfelf self equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at least unadorned by manners, as on the other hand polite manners, and the turn of the world, are too often unsupported by knowledge, and confequently end contemptibly, in the frivolous diffipation of drawing-rooms and ruelles. You are now got over the dry and difficult parts of learning, what remains, requires much more time than trouble. You have loft time by your illness; you must regain it now or never. I therefore most earnestly defire, for your own fake, that for these next fix months, at least, fix hours every morning, uninterruptedly, may be inviolably facred to your studies, with Mr. Harte. do not know whether he will require fo much, but I know that I do, and hope you will, and confequently prevail with him to give you that time: I own it is a good deal; but when both you and he confider, that the work will be fo much better, and fo much fooner done, by fuch an affiduous and continued application, you will, neither of you, think it too much, and each will find his account in it. So much for the mornings, which, from your own good fense, and Mr. Harte's tenderness and care of you, will, I am fure, be thus well employed. It is not only reasonable, but useful too, that your evenings should be devoted to amusements and pleasures; and therefore I not only allow, but recommend, that they should be employed at assemblies, balls, speciacles, and in the best companies; with this restriction only, that the confequences of the evenings diversions, may not break in upon the mornings studies, by breakfastings, visits, and idle parties into the country. At your age, you need not be ashamed, when any of these morning parties are proposed, to say that you must beg to be excused, for you are obliged to devote your mornings to Mr. Harte; that I will have it so; and that you dare not do otherwise. Lay it all upon me; though I am perfuaded it will be as much your own inclination as it is mine. But those frivolous, idle people, whose time hangs upon their own hands, and who defire to make others lose theirs too, are not be to reasoned with; and indeed it would be doing them too much honour. The shortest, civil answers, are the best; I cannot, I dare not, instead of I will not; for, if you were to enter with them into the necessity of study, and the usefulness of knowledge, would not only furnish them with matter for their filly jest; which, though I would not have you mind, I would not have you invite. I will suppose you at Rome, studying fix hours uninterruptedly with Mr. Harte, every morning, and passing your evenings with the best company of Rome. observing their manners and forming your own; and I will

suppose a number of idle, sauntering, illiterate English, as

there commonly is there living intirely with one another, sup-

ping, drinking, and fitting up late at each other's lodgings; commonly in riots and scrapes, when drunk; and never in good company when sober I will take one of these pretty fellows, and give you the dialogue between him and yourself; such as I dare say it will be on his side, and such as I hope it will be on yours.

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Englishman. Will you come and breakfast with me to-morrow; there will be four or five of our countrymen; we have provided chaises, and we will drive somewhere out of town as-

ter breakfast?

Stanhope. I am very forry I cannot; but I am obliged to be at home all morning.

Englishman. Why then we will come and breakfast with

you.

Stanhope. I can't do that neither, I am engaged. Englishman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day, in the morning; for I neither go out, nor see any body at home, before twelve.

Englishman. And what the devil do you do with yourself till

twelve o'clock?

Stanhope. I am not by myself, I am with Mr. Harte. Englishman. Then what the devil do you do with him?

Stanhope. We study different things; we read, we converse. Englishman. Very pretty amusement indeed! Are you to take Orders then?

Stanhope. Yes, my father's orders, I believe, I must take. Englishman. Why hast thou no more spirit, than to mind an old fellow a thousand miles off?

Stanhope. If I don't mind his orders, he won't mind my draughts.

Englishman. What does the old prig threaten, then? threaten-

ed folks live long; never mind threats.

Stanhope. No, I can't say that he has ever threatened me in his life; but I believe I had best not provoke him.

Englishman. Pooh! you would have one angry letter from the

old fellow, and there would be an end of it.

Stanhope. You mistake him mightily; he always does more than he says. He has never been angry with me yet, that I remember, in his life: but if I were to provoke him, I am sure he would never forgive me: he would be coolly immoveable, and I might beg and pray, and write my heart out to no purpose.

Englishman. Why then he is an old dog, that's all I can say: and pray are you to obey your dry-nurse too, this same, what's

his name-Mr Harte?

Stanhope. Yes.

Englishman. So he stuffs you all morning with Greek, and Latin, and Logic, and all that. Egad I have a dry-nurse too.

but I never looked into a book with him in my life; I have not fo much as feen the face of him this week, and don't care a loufe if I never fee him again.

Stanhope. My dry-nurse never desires any thing of me that is not reasonable, and for my own good; and therefore I like to

be with him.

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Englishman. Very sententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Englishman. Will you be with us to-morrow in the evening, then? We shall be ten with you; and I have got some excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; first at Cardinal Albani's; and

then to sup at the Venetian Embassadres's.

Englishman. How the devil can you like being always with those foreigners? I never go amongst them, with all their formalities and ceremonies. I am never easy in company with them, and I don't know why, but I am ashamed.

Stanhope. I am neither ashamed nor asraid; I am very easy with them; they are very easy with me; I get the language, and I see their characters, by conversing with them; and that is what

we are fent abroad for. Is it not?

Englishman. I hate your modest women's company; your women of fashion as they call 'em. I don't know what to say to them, for my part.

Stanhope. Have you ever conversed with them?

Englishman. No. I never conversed with them; but I have been sometimes in their company, though much against my will.

Stanhope. But at least they have done you no hurt; which is, probably, more than you can say of the women you do converse with.

Englishman. That's true, I own; but for all that, I would rather keep company with my furgeon half the year, than with, your women of fashion the year round.

Stanhope. Tastes are different, you know, and every man fol-

lows his own.

Englishman. That's true; but thine's a devilish odd one, Stanhope. All morning with thy dry-nurse; all the evening in formal fine company; and all day long asraid of old Daddy in England. Thou are a queer sellow, and I am asraid there's nothing to be made of thee.

Stanhope. I am afraid fo too.

Englishman. Well then; good night to you; you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the least; nor to your being fick to-mortow, which you as certainly will be; and so good night too.

You

You will observe, that I have not put into your mouth those good arguments, which upon tuch an occasion would, I am fure, occur to you; as piety and affection towards me; regard and friendship for Mr. Harte; respect for your own moral character, and for all the relative duties of Man, Son, Pupil, and Citizen. Such folid arguments would be thrown away upon fuch shallow puppies. Leave them to their ignorance, and to their dirty, difgraceful vices. They will severely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the fickness and pains of a ruined stomach, and a rotten carcase, if they happened to arrive at old age, it is an uneafy and ignominious one. The ridicule which fuch fellows endeavour to throw upon those who are not like them, is in the opinion of all men of fense, the most authentic panegyric. Go on, then my dear child, in the way you are in, only for a year and half more; that is all I ask of you. After that, I promise that you shall be your master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders, from me; and in truth you will want no other advice, but fuch as youth and inexperience must necessarily require. You shall certainly want nothing, that is requisite, not only for your conveniency, but also for your pleafures, which I always defire should be gratified. You will sup-

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pose that I mean the pleasures d'un bonnéte bomme. While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of speaking; I would also have you keep up your knowledge of the Jus Publicum Imperii, by looking over, now and then, those inestimable manuscripts, which Sir Charles Williams, who arrived here last week, affures me that you have made upon that subject. It will be of very great use to you, when you come to be concerned in foreign affairs; as you shall be (if you qualify yourself for them) younger than ever any other was; I mean before you are twenty. Sir Charles tells me, that he will answer for your learning; and that, he believes, you will acquire that address, and those graces, which are so necessary to give it its full lustre and value. But he confesses, that he doubts more of the latter than of the former. The justice which he does Mr. Harte, in his panegyrics of him, makes me hope, that there is likewife a great deal of truth in his encomiums of you. Are you pleased with, and proud of the reputation which you have already acquired? Surely you are, for I am fure I am Will you do any thing to leffen or forfeit it? Surely you will not. And will you not do all you can to extend and increase it? Surely you will. It is only going on for a year and half longer as you have gone on for the two years last past, and devoting half the day only to application; and you will be fure to make the earliest figure and fortune in the world, that

ever man made. Adieu.

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LETTER CLXII.

London, September the 22d, O.S. 1749.

DEAR BOY, F I had faith in philters and love potions, I should suspect that you had given Sir Charles Williams tome, by the manner in which he speaks of you, not only to me, but to every body else. I will not repeat to what he fays of the extent and correctness of your knowledge, as it might either make you vain, or perfuade you that you had already enough, of what nobody can have too You will easily imagine how many questions I asked, and how narrowly I fitted him upon your subject; he answered me, and, I dare fay, with truth, just as I could have wished; till, satisfied intirely with his accounts of your character and learning, I inquired into other matters, intrinsically indeed of less confequence, but still of great consequence to every man, and of more to you than to almost any man; I mean, your address, manners, and air. To these questions, the same truth which he had observed before, obliged him to give me much lets fatisfactory answers. And, as he thought himself, in friendship both to you and me, obliged to tell me the difagreeable, as well as the agreeable truths, upon the same principle, I think myself

He told me then, that in company you were frequently most provokingly inattentive, absent, and distrait. That you came into a room, and presented yourself very awkwardly; that at table you constantly threw down, knives, forks, napkins, bread, &c. and that you neglected your person and dress, to a degree unpardonable at any age, and much more so at yours.

obliged to repeat them to you.

These things, how immaterial soever they may seem to people who do not not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long diffrusted you, and therefore frequently admonished you, upon these articles; and, I tell you plainly, that I shall not be easy, till I hear a very different account of I know no one thing more offensive to a company, than that inattention and distraction. It is showing them the utmost contempt; and people never forgive contempt. No man is distrait with the man he fears, or the woman he loves; which is a proof that every man can get the better of that distraction, when he thinks it worth his while to do fo; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man, than with an abient one; for if the dead man gives me no pleasure, at least he shows me no contempt; whereas the absent man, filently indeed, but very plainly, tells me that he does not think me worth his attention. Befides, can an absent man make any observations upon the characters, customs, and manners of the company? No. He may be in the best companies all his life-time (if they will admit him,

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which, if I were they, I would not) and never be one jot the wifer. I never will converse with an absent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to address ourselves to a man, whom we see plainly, neither hears, minds, nor understands us. Moreover, I aver that no man is, in any degree, fit for either business or conversation, who cannot, and does not, direct and command his attention to the present object, be that what it will. You know by experience, that I grudge no expence in your education, but I will politively not keep you a Flapper. You may read, in Dr. Swift, the description of thefe Flappers, and the use they were of to your friends the Laputans; whose minds (Gulliver fays) are so taken up with intense speculations, that they neither can speak, or attend to the discourses of others, without being roused by some external taction upon the organs of speech and hearing; for which reafon, those people who are able to afford it, always keep a Flapper in their family, as one of their domestics; nor ever walk about, or make visits, without him. This Flapper is likewise employed diligently to attend his master in his walks; and, upon occasion, to give a soft flap upon his eyes; because he is always fo wrapped up in cogitation, that he is in manifest danger of falling down every precipice, and bouncing his head against every post, and, in the streets, of jostling others, or being jostled into the kennel himself. If Christian will undertake this province into the bargain, with all my heart; but I will not allow him any increase of wages upon that score. In short, I give you fair warning, that when we meet, if you are absent in mind, I will foon be absent in body; for it will be impossible for me to stay in the room: and if, at table, you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your fleeve, all the time, in another dish, I must rise from table to escape the sever you would certainly give me. Good God! how I should be shocked, if you came into my room, for the first time, with two left legs, prefenting yourself with all the graces and dignity of a Taylor, and your cloaths hanging upon you, like those in Monmouth-street, upon tenterhooks! whereas I expect, nay, require to fee you present yourself with the easy and genteel air of a man of Fashion, who has kept good company. I expect you not only well dreffed, but very well dreffed : I expect a gracefulness in all your motions, and fomething particularly engaging in your address. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it we shall not converse very much together; for I cannot fland inattention and awkwardness; it would endanger my health. You have often feen, and I have as often made you observe L * *'s distinguished inattention and awkwardness. Wrapped up, like a Laputan, in intense thought, and possibly, fometimes, in no thought at all; which, I believe, is very often the case of absent people; he does not know his most in timate acquaintance by fight, or answers them as if he were at cross-He leaves his hat in one room, his sword in another, and would leave his shoes in a third, if his buckles, though awry, did not fave them: his legs and arms, by his awkward management of them, feem to have undergone the Question extraordinaire; and his head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon a block. I fincerely value and esteem him for his Parts, Learning, and Virtue; but for the foul of me, I cannot love him in company. This will be, univerfally, the case, in common life, of every inattentive, awkward man, let his real merit and knowledge be ever to great. When I was of your age, I defired to shine, as far as I was able, in every part of life; and was as attentive to my Manners, my Dress, and my Air, in company of evenings, as to my Books and my Tutor in the mornings. A young fellow should be ambitious to shine in every thing; and, of the two, always rather overdo than underdo. These things are, by no means, trifles; they are of infinite consequence to those who are to be thrown into the great world, and who would make a It is not fufficient to deferve well; one figure or a fortune in it. must please well too. Awkward, disagreeable merit, will never carry any body far. Wherever you find a good dancing-mafter, pray let him put you upon your haunches; not fo much for the fake of dancing, as for coming into a room, and prefenting yourfelf genteelly and gracefully. Women, whom you ought to endeavour to please, cannot forgive vulgar and awkward air and gestures; il leur faut du brillant. The generality of men are pretty like them, and are equally taken by the same exterior graces.

I am very glad that you have received the diamond buckles fafe: all I defire, in return for them, is that they may be buckled even upon your feet, and that your flockings may not hide them. I should be forry that you were an egregious fop; but, I protest, that, of the two, I would rather have you a Fop than a Sloven. I think negligence, in my own dress, even at my age, when, certainly, I expect no advantages from my dress, would be indecent, with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of fashion, who have a right to attention, and will be paid it. Their company will smooth your manners, and give you a habit of attention and respect; of which you will find the ad-

vantage among men.

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My plan for you, from the beginning, has been to make you thine, equally in the learned and in the polite world; the former part is almost completed to my wishes, and will, I am persuaded, in a little time more, be quite so. The latter part is still in your power to complete; and I statter myself that you will do it, or else

else the former part will avail you very little; especially in your department, where the exterior address and graces do half the business; they must be the harbingers of your merit, or your merit will be very coldly received: all can, and do judge of the former, few of the latter.

Mr. Harte tells me, that you have grown very much fince your illness: if you get up to five feet ten, or even nine inches, your figure will, probably, be a good one; and, if well dressed and genteel, will, probably, please; which is a much greater advantage to a man, than people commonly think. Lord Bacon calls

it a letter of recommendation.

I would with you to be the omnis homo, Phomme universel. You are nearer it, if you please, than ever any body was at your age; and if you will but, for the course of this next year only, exert your whole attention to your studies in the morning, and to your address, manners, air, and tournure, in the evenings, you will be

the man I wish you, and the man that is rarely feen.

Our letters go, at best, so irregularly, and so often miscarry totally; that, for greater fecurity, I repeat the same things. So, though I acknowledge by last post Mr. Harte's letter of the 8th September, N S. I acknowledge it again by this to you. If this should find you still at Verona, let it inform you, that I wish you would fet out soon for Naples; unless Mr. Harte should think it better for you to flay at Verona, or any other place on this fide Rome, till you go there for the Jubilee. Nay, if he likes it better, I am very willing that you should go directly from Verona to Rome; for you cannot have too much of Rome, whether upon account of the language, the curiofities, or the company. My only reason for mentioning Naples, is for the sake of the climate, upon account of your health; but, if Mr. Harte thinks that your health is now fo well restored, as to be above climate, he may steer your course wherever he thinks proper; and, for aught I know, your going directly to Rome, and consequently staying there so much the longer, may be as well as any thing else. I think you and I cannot put our affairs in better hands than in Mr. Harte's: and I will take his infallibility against the Pope's, with A propos of the Pope; remember to be fome odds on his fide presented to him before you leave Rome, and go through the neceffary ceremonies for it, whether of kiffing his flipper or his b-h; for I would never deprive myfelf of any thing that I wanted to do or fee, by refusing to comply with an established custom. When I was in Catholic countries I never declined kneeling in their churches at the elevation, nor elfewhere, when the Hoft went by. It is a complaifance due to the custom of the place, and by no means, as some filly people have imagined, an implied approbation of their doctrine. Bodily attitudes and fituations are things fo very indifferent in themselves, that I would quarrel with nobody about them. It may indeed, be improper

for Mr. Harte to pay that tribute of complaisance, upon account of his character.

This letter is a very long, and possibly a very tedious one; but my anxiety for your perfection is so great, and particularly at this critical and decisive period of your life, that I am only assaid of omiting, but never of repeating or dwelling too long, upon any thing that I think may be of the left use to you. Have the same anxiety for yourself, that I have for you, and all will do well. Adieu! my dear child.

LETTER CLXIII.

London, September the 27th, O. S. 1749.

DEAR BOY,

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A Vulgar, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but, after they frequent good company, they must want attention and observation very much, if they do not lay it quite aside. And indeed if they do not, good company will be very apt to lay them aside. The various kinds of vulgarisms are infinite; I cannot pretend to point them out to you; but I will give some samples, by which you

may guess at the rest

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is faid meant at him; if the company happens to laugh, he is perfuaded they laugh at him; he grows angry and retty, fays fomething very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and afferting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very feldom happens) the company is abfurd and ill bred enough to do either, he does not care two pence, unless the infult be so gross and plain as to require fatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquiefces than wrangles. A vulgar man's conversation always savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his fervants, the excellent order he keeps in his own family, and the little anecdores of the neighbourhood; all which he relates with his emphasis, as interesting matters. He is a man goffip.

Vulgarism in language is the next, and distinguishing characteristic of bad company, and a bad education A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes; he

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both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that what is one man's Meat is another man's Poison. If any body attempts being smart, as he calls it, upon him; he gives them Tit for Tat, aye, that he does. He has always some sayourite word for the time being; which for the sake of using often, he commonly abuses. Such as vastly angry, wastly kind, wastly handsome, and wastly ugly. Even his pronunciation of proper words, catries the mark of the beast along with it. He calls the earth yearth; he is obleiged not obliged to you. He goes to wards and not towards such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of sashion never has recourse to proverbs, and vulgar aphorisms; uses neither savourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is,

according to the usage of the best companies.

An awkward address, ungraceful attitudes and actions, and a certain left-handiness (if I may use that word) loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having catched fomething, at least, of their air and motions. A newraifed man is diffinguished in a regiment by his awkwardness; but he must be impenetrably dull, it, in a month or two's time, he cannot perform, at least, the common manual exercise, and look like a soldier. The very accourrements of a man of fashion, are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat when it is not upon his head; his cane (if he unfortunately wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall. His fword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any sword but his own. His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company, like a criminal in a court of justice; his very air condemns him; and people of fashion will no more connect themselves with the one, than people of character will with the other. This repulse drives and finks him into low company; a gulph from whence no man, after a certain age, ever emerged.

Les manières nobles et aisées, la tournure d'un bomme de condition, le ton de la bonne compagnie, les Graces, le je ne sçais quoi, qui plait, are as necessary to adorn and introduce your intrinsic merit and knowledge, as the polish is to the diamond; which without that polish, would never be worn, whatever it might weigh. Do not imagine that these accomplishments are only useful with women; they are much more so with men. In a public assembly, what an advantage has a graceful speaker, with genteel motions, a handsome figure, and liberal air, over one, who shall speak sull as much good sense, but destitute of these ornaments? In business,

hels, how prevalent are the graces, how detrimental is the want of them? By the help of thefe I have known some men refuse favours, less offensively than others granted them. The utility of them in Courts, and Negotiations, is inconceivable. gain the hearts, and confequently the fecre s, of nine in ten, that you have to do with, in spight even of their p udence; which will, nine times in ten, be the dupe of their hearts and of the fentes. Confider the importance of thefe things as they deferve, and you will not lote one moment in the pursuit of them.

You are travelling now in a country once so famous both for arts and arms, that (however degenerate at prefent) it still deserves your attention and reflection. View it therefore with care, compare its former with its present state, and examine into the cause of its rise, and its decay. Consider it classically and politically, and not run through it, as too many of your young countrymen do, mufically, and (to use a ridiculous word) knick-knackically. No piping not fiddling, I befeech you; no days loft in poring upon almost uncertain Intag'io and Cameos: and do not become a Virtuoso o small wares. Form a talte of Painting, Sculpture, and Architecture, if you please, by a careful examination of the works of the best ancient and modern artifts; those are liberal arts, and a real tatte and knowledge of them become a man of fashion very well. But, beyond certain bounds, the Man of Taste ends, and the frivolous

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Your friend Mendes, the good Samaritan, dined with me yesterday. He has more good-nature and generosity, than parts. However, I will show him all the civili ies that his kindness to you, so justly deserves; he tells me that you are taller than I am, which I am very glad of. I defire that you may excel me in every thing else too; and, far from repining, I shall rejoice at your superiority. He commends your friend Mr. Sevens, extremely; of whom, too, I have heard fo good a character from other people, that I am very glad of your connection with him-lt may prove of use to you hereafter. When you meet with fuch fort of Englishmen abroad, who, either from their parts, or their rank, are likely to make a figure at home, I would advise you to cultivate them, and get their favourable testimony of you here, especially those who are to return to England before you. Sir Charles Williams has puffed you (as the mob call it) here extremely. If three or four more people of parts do the same, before you come back, your first appearance in London Many people do, and indeed will be to great advantage. ought, to take things upon trust; many more do, who need not; and few dare dissent from an established opinion. Adieu.

LETTER CLXIV.

London, October the 2d, O. S. 1749.

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DEAR BOY,

Received by the last post your letter of the 22d September, N. S. but I have not received that from Mr. Harte, to which you refer, and which, you fay, contained your reasons for leaving Verona, and returning to Venice; fo that I am intirely ignorant of them. Indeed the irregularity and negligence of the post provoke me, as they break the thread of accounts I want to receive from you, and of the instructions and orders which I fend you almost every post. Of these last twenty posts, I am sure that I have wrote eighteen either to you or Mr. Harte, and it does not appear, by your letter, that all, or even any of my letters have been received. I desire, for the future, that both you and Mr. Hatte will, constantly, in your letters, mention the dates of mine. Had it not been for their miscarriage, you would not have been in the uncertainty, you feem to be in at prefent, with regard to your future motions. Had you received my letters, you would have been, by this time, at Naples: but, we must, now, take things

where they are.

Upon the receipt, then, of this letter, you will, as foon as conveniently you can, fet out for Rome; where you will not arrive too long before the Jubilee, confidering the difficulties of getting lodgings, and other accommodations, there at this time. I leave the choice of the route to you: but I do, by no means, intend, that you should leave Rome after the Jubilee, as you feem to hint in your letter; on the contrary, I will have Rome your head quarters for fix months, at least; till you shall have, in a manner, acquired the Jus Civitatis there. There are more things to be feen and learned there, than in any other town in Europe; there are the best masters to instruct, and the best companies to polish you. In the spring, you may make (if you please) frequent excursions to Naples; but Rome must still be your head-quarters, till the heats of June drive you from thence to some other place in Italy, which we shall think of by that As to the expence, which you mention, I do not regardit in the least; from your infancy to this day, I never grudged any expence in your education, and still less to do it now, that it is become more important and decifive. I attend to the objects of your expences, but not to the fums. I will certainly not pay one shilling, for losing your nose, your money, or your reason; that is, I will not contribute to women, gaming, and drinking. But I will most chearfully supply, not only every necessary, but every decent expence you can make. I do not care what the belt mafters coft. I would have you as well dreft, lodged, and attended, as any reasonable man of fashion is in his travels. I would have you have that pocket money that should enable you to make the proper expence, d'un honnéte bomme. In short, I bar no expence, that has neither vice nor folly for its object; and, under those two reasonable restrictions, draw and welcome.

As for Turin, you may go there hereafter, as a traveller, for a month or two; but you cannot conveniently refide there as an academician, for reasons which I have formerly communicated to Mr. Harte, and which Mr. Villettes, since his return here, has shown me in a still stronger light than he had done by his letters from Turin, of which I sent copies to Mr. Harte, though

probably he never received them

After you have left Rome, Florence is one of the places which you should be thoroughly acquainted with I know that there is a great deal of gaming there; but, at the same time, there are, in every place, some people whose fortunes are either too small, or whose understandings are too good, to allow them to play for any thing above trifles; and with those people you will associate yourfelf, if you have not (as I am assured you have not, in the least) the spirit of gaming in you. Moreover, in suspected places, such as Florence. Turin, and Paris, I shall be more attentive to your draughts, and such as exceed a proper and handsome expence will not be answered; for I can easily know whether you game or not, without being told.

Mr. Harte will determine your route to Rome as he shall think best; whether along the coast of the Adriatic, or that of the Mediterranean, it is equal to me; but you will observe to come back a

different way from that you went.

Since your health is so well restored, I am not forry that you are returned to Venice, for I love Capitals. Every thing is best at Capitals; the best masters, the best companies, and the best manners. Many other places are worth feeing, but Capitals only are worth residing at. I am very glad that Madame Capello received you so well; Monsieur. I was sure would: pray assure them both of my respects, and of my sensibility of their kindness to you. Their house will be a very good one for you at Rome; and I would advise you to be domestic in it, if you can. Madame, I can tell you, requires great attentions. Madame Micheli has written a very favourable account of you, to my friend, the Abbé Grossa Testa, in a letter, which he showed me, and in which there are so many civil things to myself, that I would wish to tell her how much I think myself obliged to her. I approve very much of the allotment of your time at Venice; pray go on fo for a twelvemonth at least, wherever you are. will find your own account in it.

I like your last letter, which gives me an account of yourself, and your own transactions; for though I do not recommend the egotism to you, with regard to any body else, I desire that you will use it with me, and with me only. I interest mytelf in all that you do; and as yet, (excepting Mr. Harte) no body

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great deal.

I am glad you have received, and that you like the diamond buckles. I am very willing that you fhould make, but very unwilling that you should cut a figure with them at the Jubilee; the cutting a figure being the very lowest vulgarism in the English language; and equal in elegancy to Yes, my Lady, and No, my Lady. The words voft and raftly, you will have found by my former letter, that I had profcribed out of the diction of a gentleman; unless in their proper fignification of fize and buk. Not only in language but in every thing elfe, take great care that the first impressions you give of yourself, may be not only favourable, but pleasing, engaging, nay feducing. They are often decifive; I confels they are a good deal fo with me; and I cannot wish for farther acquaintance with a man, whose

first abord and address displease me.

So many of my letters have miscarried, and I know so little which, that I am forced to repeat the same thing over and over again eventually. This is one. I have wrote twice to Mr. Harte, to have your picture drawn in miniature, while you were at Venice, and to fend it me in a letter: It is all one to me, whether in enamel or in water colours, provided it is but very like you. I would have you drawn exactly as you are, and in no whimfical drefs: and I lay more strefs upon the likeness of the picture, than upon the taste and skill of the painter. If this be not already done, I desire that you will have it done forthwith, before you leave Venice; and enclose it in a letter to me; which letter, for greater fecurity, I would have you desire Sir James Gray to enclose in his packet to the office; as I, for the same reason, send this under his cover. If the picture be done upon vellum, it will be the most portable. Send me, at the fame time, a thread or filk of your own length exactly. I am follicitous about your figure; convinced by a thousand instances, that a good one is a real advantage. Mens sana in corpore sano, is the first and greatest blessing. I would add, et pulcbro, to compleat it. May you have that, and every other! Adieu.

Have you received my letters of recommendation to Cardinal

Albani, and the Duke de Nivernois, at Rome?

LETTER CLXV.

London, October the 9th, O. S. 1749.

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If this letter finds you at all, which I am very doubtful of, it will find you at Venice, preparing for your journey to Rome; which, by my last letter to Mr Harte, I advised you to make along the coast of the Adriatic, through Rimini, Loretto, Ancona, &c. places that are well worth feeing, but w a

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not worth flaying at. And fuch I reckon all places, where the eyes only are employed Remains of antiquity, public buildings, paintings, sculptures, &c. ought to be seen, and that with a proper degree of attention; but this is foon done, for they are only outfides. It is not fo with more important objects; the infides of which must be seen; and they require and d eferve much more attention. The Characters, the Heads, and the Hearts of men, are the useful science of which I would have you perfect master. That science is best taught and best learnt in Capitals, where every human passion has its object, and exerts all its force or all its art in the pursuit. I believe there is no place in the world, where every passion is busier, appears in more shapes, and is conducted with more art, than Therefore, when you are there, do not imagine at Rome. that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curiofity. But, for one minute that you bestow upon those, employ ten days in informing yourfelf of the nature of that government, the rife and decay of the Papal power, the politics of that Court, the Brigues of the Cardinals, the tricks of the Conclaves; and, in general, every thing that relates to the interior of that extraordinary government; founded originally upon the ignorance and superstition of mankind, extended by the weakness of some Princes, and the ambition of others; declining of late, in proportion as knowledge has increased; and owing its present precarious fecurity, not to the religion, the affection, or the fear, of the Temporal Powers, but to the jealoufy of each other-Pope's Excommunications are no longer dreaded; his Indulgences little folicited, and fell very cheap; and his territories, formidable to no Power, are coveted by many, and will, most undoubtedly, within a century, be scantled out among the great Powers, who have now a footing in Italy: whenever they can agree upon the division of the Bear's skin. Pray inform yourself thoroughly of the history of the Popes and of the Popedom; which, for many centuries, is interwoven with the History of all Europe. Read the best authors, who treat of these matters, and especially Frà Paolo, de Beneficiis; a short, but very material book. You will find at Rome some of all the religious Ordersin the Christian world. Inform yourself carefully of their origin, their founders, their rules, their reforms, and even their dreffes: get acquainted with fome of all of them, but narticularly with the Jesuits; whose fociety I look upon to be the most able and best governed fociety in the world. Get acquainted, if you can, with their General, who always refides at Rome; and who, though he has no feeming power out of his own Society, has (it may be) more real influence over the whole world, than any temporal They have almost engrossed the education of Prince in it. They are, in general, Confessors to most of the Princes

of Europe; and they are the principal Missionaries out of it; which three articles give them a most extensive influence, and folid advantages; witness their settlement in Paraguay. The Catholics, in general, declaim against that fociety; and yet are all governed by individuals of it. They have, by turns, been banished, and with infamy, almost every country in Europe; and have always found means to be restored, even with triumph. In fhort, I know no government in the world that is carried on upon fuch deep principles of policy, I will not add morality. Converse with them, frequent them, court them; but know them.

Inform yourself too of that infernal Court, the Inquisition: which, though not so considerable at Rome as in Spain and Portugal, will, however, be a good sample to you of what the villainy of some men can contrive, the folly of others receive, and both together establish; in spight of the first na-

tural principles of reason, justice, and equity.

These are the proper and useful objects of the attention of a man of fense, when he travels; and these are the objects for which I have fent you abroad; and I hope you will return

thoroughly informed of them.

I receive, this very moment, Mr. Harte's letter of the 1st October, N. S. but I have never received his former, to which he refers in this, and you refer in your last; in which he gave me the reasons for your leaving Verona so soon: nor have I received that letter in which your case was stated by your physicians. Letters to and from me have worse luck than other people's; for you have written to me, and I to you, for hese last three months, by way of Germany, with as little fuccess as before.

I am edified with your morning applications, and your evening gallantries, at Venice, which Mr. Harte gives me an account of. Pray, go on with both, there, and afterwards at Rome; where, provided you arrive in the beginning of December, you may stay at Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr. Smith, with my acknowledgments for the great civilities they show

I wrote to Mr. Harte, by the last post, October the 6th, O. S. and will write to him in a post or two, upon the contents of his last. Adieu! Point de distractions; and remember the Graces.

E T T E R CLXVI. L

London, October the 17th, O. S. 1749.

DEAR BOY,

HAVE, at last, received Mr. Harte's letter, of the 19th September, N. S. from Verona. Your reasons for leaving that place were very good ones; and, as you staid there long enough

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to fee what was to be feen, Venice (as a Capital) is, in my opinion, a much better place for your residence. Capitals are always the seats of Arts and Sciences, and the best companies. I have stuck to them all my life-time; and I advise you to do so too.

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You will have received, in my three or four last letters, my directions for your further motions to another Capital; where I propose that your stay shall be pretty considerable. The expence, I am well aware, will be so too; but that, as I told you before, will have no weight, when your improvement and advantage are in the other scale. I do not care a groat what it is, if neither Vice nor Folly are the objects of it, and if Mr. Harte gives his fanction.

I am very well pleased with your account of Carniola: those are the kind of objects worthy of your inquiries and knowledge. The Produce, the Taxes, the Trade, the Manusactures, the Strength, the Weakness, the Government, of the several countries, which a man of sense travels through, are the material points to which he attends; and leaves the Steeples, the Market-places, and the Signs, to the laborious and curious researches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of Signor Vicentini, a general notion of Civil and Military Architecture; which I am very well pleafed with. They are frequent subjects of conversation; and it is very right that you should have some idea of the latter, and a good taste of the former; and you may very foon learn as much as you need know of either. If you read about one-third of Palladio's Book of Architecture, with some skilful person, and then, with that person, examine the best buildings by those rules, you will know the different proportions of the different Orders; the several diameters of their columns; their intercolumniations, their several uses, &c. The Corinthian Order is chiefly used in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for strength; and the Ionic partakes of the Doric strength and of the Corinthian ornaments. The Composite and the Tuscan Orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumfy. You may foon be acquainted with the confiderable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to masons, bricklayers, and Lord Burlington; who has, to a certain degree, lessened himself, by knowing them too well. Observe the same as to Military Architecture; understand the terms; know the general rules, and then fee them in execution with fome skilful person. Go with some Engineer or old Officer, and view, with care, the real fortifications of some strong place; and you will get a clearer idea of Bastions, Half-moons, Hornworks, Ravelins, Glacis, &c. than all the masters in the world could give you upon paper And thus much I would, by all means, have you know, of both Civil and Military Architecture.

I would also have you acquire a liberal taste of the two liberal arts of Painting and Sculpture; but without descending into those minuties, which our prodern Virtuosi most affectedly dwell upon. Observe the great parts attentively; see if nature be truly represented; if the passions are strongly expressed; if the characters are preserved: and leave the trisling parts, with their little jargon, to affected puppies. I vould advise you, also, to read the history of the Painters and Sculptors; and I know none better than Felibien's. There are many in Italian; you will inform yourself which are the best. It is a part of History, very entertaining, curious enough, and not quite useless. All these fort of things I would have you know, to a certain degree, but remember, that they must only be the amusements, and not the busises of a man of parts.

Since writing to me in German would take up so much of your time, of which I would not now have one moment wasted, I will accept of your composition, and content myself with a moderate German letter, once a fortnight, to Lady Chesterfield, or Mr. Grevenkop. My meaning was, only that you should not forget what you had already learned of the German language and character; but, on the contrary, that, by frequent use, it should grow more easy and familiar. Provided you take care of that. I do not care by what means: but I do desire, that you will, every day of your life, speak German to somebody or other (for you will meet with Germans enough) and write a line or two of it every day, to keep your hand in. Why should you not (for instance) write your own little memorandums and accounts in that language and character? by which too, you would have this advantage into

I am extremely glad to hear, that you like the affemblies, at Venice, well enough to facrifice fome suppers to them; for I hear that you do not dislike your suppers neither. It is therefore plain, that there is somebody, or something, at those affemblies, which you like better than your meat. And as I know that there is none but good company at those affemblies, I am very glad to find that you like good company so well I already imagine you a little smoothed by it; and that you have either reasoned yourself, or that they have laughed you out of your absences and distractions; for I cannot suppose, that you go there to insult them. I likewise imagine, that you wish to be welcome, where you wish to go; and, consequently, that you both present and behave yourself there, en galant kemme, et jas en bourg ois.

If you have vowed to any bo'y there, one of those eternal passions, which I have sometimes known, by great accident, last three months; I can tell you, that without great attention, infinite politeness, and engaging air and manners, the omens

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will be finister, and the Goddess unpropitious. Pray tell me, what are the amusements of those assemblies? Are they sittle commercial play, are they music, are they la belie conversation, or are they all three? I file t' on le parfait amour? I tebite t'-on les beaux sentimens? Ou est-ce qu'on y parle pigramme? And pray which is your department? Tutis depone in auribus. Whichever it is, endeavour to shine, and excel in it. Aim, at least, at the persection of every thing that is worth doing at all; and you will come nearer it than you would imagine; but those always crawl infinitely short of it, whose aim is only mediocrity. Adieu.

P. S. By an uncommon diligence of the post, I have this

moment received yours of the 9th, N. S.

L E T T E R CLXVII.

London, October the 24th, O. S. 1749.

DEAR BOY,

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DY my last I only acknowledged, by this I answer, your

B letter of the 9th October, N. S.

I am very glad that you approved of my letter of Sept. 12, O. S. because it is upon that sooting that I always propose living with you. I will advise you seriously, as a friend of some experience, and I will converse with you chearfully, as a companion: the authority of a parent shall for ever be laid aside; for wherever it is exerted, it is useless; since, if you have neither sense nor sentiments enough to follow my advice as a friend, your unwilling obedience to my orders, as a father, will be a very awkward and unavailing one, both to yourself and me. Tacitus, speaking of an army that awkwardly and unwillingly obeyed its Generals, only from the sear of punishment, says, they obeyed indeed, Sed ut qui mallent justa Imperatorum interpretari, quam exequi. For my own part, I disclaim such obedience.

You thick, I find, that you do not understand Italian; but I can tell you, that, like the Bourgeois gentilhomme, who spoke profe without knowing it, you understand a great deal, though you do not know that you do; for, whoever understands French and Latin, so well as you do, understands at least half the Italian language, and has very little occasion for a Dictionary. And for the idioms, the phrases, and the delicacies of it, conversation, and a little attention will teach them you, and that foon; therefore, pray speak it in company, right or wrong, a tort ou a travers: as foon as ever you have got words enough to ask a common question, or give a common answer. If you can only say buen giorno, say it, instead of faying bon jour, I mean, to every Italian; the answer to it will teach you more words, and, infenfibly, you will be very foon matter of that easy language. You are quite right in not neglecting your German for it, and in thinking that it will be of more use to you: it certainly will, in the course of your business; but Italian has its use too, and is an ornament into the bargain; there being many very polite and good authors in that language. The reason you assign for having hitherto met with none of my swarms of Germans, in Italy, is a very solid one; and I can easily conceive, that the expence necessary for a traveller, must amount to a number of Thaters, Groschen, and Kreutzers, tremendous to a German fortune. However, you will find several at Rome, either Ecclesiastics, or in the suite of the Imperial Minister; and more when you come into the Milanese, among the Queen of Hungary's Officers. Besides, you have a Saxon servant, to whom, I hope, you speak nothing but German.

I have had the most obliging letter in the world, from Monfieur Capello, in which he speaks very advantageously of you, and promites you his protection at Rome. I have wrote him an answer, by which I hope I have domesticated you at his botel there; which I advise you to frequent as much as you can. Il oft wrai qu'il ne pase pas beaucoup de sa figure; but he hath sense and knowledge at bottom, with a great experience of business, having been already Embassador at Madrid, Vienna, and London. And I am very sure that he will be willing to

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give you any informations in that way, that he can.

Madame was a capricious whimfical fine lady, till the small pox, which she got here, by lessening her beauty, lessened her humours too; but, as I presume it did not change her sex, I trust to that for her having such a share of them lest, as may contribute to smooth and polish you. She, doubtless, still thinks, that she has beauty enough remaining, to intitle her to the attentions always paid to beauty; she has certainly rank enough to require respect. Those are the fort of women who polish a young man the most; and who give him that habit of complaisance, and that slexibility and versatility of manners, which prove of great use to him with men, and in the course of business.

You must always expect to hear, more or less, from me, upon that important subject of Manners, Graces, Address, and that undefinable je ne sçais quoi that ever pleaseth. I have reason to believe that you want nothing else; but I have reason to fear too, that you want those; and that want will keep you poor, in the midst of all the plenty of knowledge which you may have treasured up. Adieu.

LETTER CLXVIII.

London, November the 3d, O. S. 1749.

DEAR BOY,

ROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expence in your education;

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duon; cation; convinced that Education, more than Nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your underflanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practife them. Lord Shaftesbury fays, very prettily, that he would be virtuous for his own fake, though nobody were to know it; as he would be clean for his own fake, though nobody were to fee him. I have therefore, fince you have had the use of your reason, never written to you upon those subjects: they speak best for themselves; and I should, now, just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. view of mine, I consider as fully attained. My next object was, found and useful Learning. My own care first, Mr. Harte's afterwards, and of late (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to infift upon, is Goodbreeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be (and it will not be the last by a great many) upon that subject.

A friend of yours and mine has very justly defined Goodbreeding to be, the refult of much good fense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them. Taking this for granted, (as I think it cannot be difputed) it is aftonishing to me, that any body, who has good-fense and good-nature (and I believe you have both) can effentially fail in good-breeding. As to the modes of it, indeed, they vary according to perfons, and places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where, and eternally the fame. Good-manners, are, to particular focieties, what good morals, are to fociety in general; their cement, and their fecurity. And, as laws are enacted to enforce good morals, or at leaft to prevent the ill effects of bad ones; fo there are certain rules of civility, univerfally implied and received, to enforce good manners, and punish bad ones. And indeed there feems to me to be less difference, both between the crimes and between the punishments, than at first one

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The immoral man, who invades another man's would imagine. property, is justly hanged for it; and the ill-bred man, who, by his ill manners, invades and diffurbs the quiet and comforts of private life, is by common content as justily banished society. Mutual complaifan es, attentions, and facrifices of little conveniencies, are as natural an implied compact between civilized people. as protection and obedience are between Kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well bred. Thus much for Good-breeding in general. I will now confider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as Crowned Heads, Princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of sashion, and of the world, expresses it in its sullest extent; but naturally, easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is

what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the reft; and confequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be lefs upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is intilled to diffinguished marks of respect, every one claims, and very juffly, every mark of civility and good-Freeding. Fafe is allowed, but careleffness and negligence are Arically forbidden If a man accosts you and talks to you ever so dully or frivoloufly, it is worse than rudeness, it is brutality to show him, by a manifest inattention to what he fays, that you think him a fool or a block ead, and not worth hearing. It is much more fo with regard to women; who, of whatever rank they are, are in itled, in confideration of their fex, not only to en attentive, but an officious good breeding from men. Their little wants, likings, diflikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usure to yourself those convenencies and agrémens which are of common tight; such as the best places, the best dishes, &c.; but, on the contrary, always decline them yourself, and offer them to others; who, in their urns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of your common right. It would be endless for me to enumerate all the particular instances in which a well bred man shows his good breeding in good company; and it would be injurious to you to suppose, that your own good sense will not point them out to you; and then your own good nature will recommend, and your self-interest ensorce

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There is a third fort of good-breeding, in which people are the most apt to fail, from a very mittaken notion that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, focial life. But that ease and freedom have their bounds too, which must by no means be violated. A certain degree of negligence and carelessness injurious and insulting, from the real or supposed inferiority of the persons: and that delightful liberty of conversation among a few friends, is soon dettroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and I alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithstanding this, do you imagine that I should think there were no bounds to that freedom? I affure you, I should not think so; and I take myself to be as much tied down by a certain degree of good manners, to you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you faid to me, that I was thinking of fomething else the whole time; were I to yawn extremely, snore, or break wind, in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No. Themost familiar and intimate habitudes, connections, and friendthips, require a degree of good breeding, both to preserve and cement them. If ever a man and his wife, or a man and his miltres, who pass nights as well as days together, absolutely lay aside al good-breeding, their intimacy will foon degenerate into a coarle tamiliarity, infallibly productive of contempt or difgust. best of us have our bad sides: and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with

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you; it would be mis-placed between us: but I shall certainly obferve that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

I will tay no more now, upon this important subject of goodbreeding, upon which I have already dwelt too long, it may be, for one letter; and upon which I shall frequently refresh your memory hereafter: but I will conclude with these axioms.

That the deepest learning without good-breeding, is unwelcome and tiresome pedantry, and of use no where but in a man's

own closet: and consequently of little or no use at all.

That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will confequently diffike it foon, afterwards renounce it; and be reduced to folitude, or, what is we e, low and bad company.

That a man, who is not well-bred, is full as unfit for business

as for company.

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at least half the day. Observe carefully he behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.

LETTER CLXIX.

London, November the 14th, O. S. 1749.

DEAR BOY, HERE is a natural Good-breeding, which occurs to every man of common fense, and is practifed by every man of common good-nature. This good-breeding is general, independent of modes; and confifts in endeavours to please and oblige our fellow-creatures by all good offices, short of moral duties. This will be practifed by a good natured American favage, as effertially as by the best-bred European. But then, I do not take it to extend to the facifice of our own conveniencies, for the fake of other people's. Utility introduced this fort of good-breeding, as it introduced commerce; and established a truck of the little agrémens and pleasures of life. I facrifice such a conveniency to you, you facrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. third fort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former forts; they are the matter; to which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the in the

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two first forts, will easily acquire the third fort of good-breeding, which depends fingly upon attention and observation. It is, properly, the polish, the lustre, the last finishing strokes, of good breeding. It is to be found only in Capitals, and even there it varies: the good-breeding of Rome differing in some things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of fense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good breeding. He watches how they address themfelves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him; which are to good-breeding, what the last delicate and masterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges diffinguish the master. He attends even to their air, dress, and motions, and imitates them, liberally and not fervilely; he copies, but does not mimic. These personal Graces are of very great consequence. They anticipate the fentiments, before merit can engage the understanding; they captivate the heart, and gave rise, I believe, to the extravagant notions of Charms and Philters. Their effects were so surprizing, that they were reckoned supernatural. most graceful and best-bred men, and the handsomest and genteelest women, give the most Philters; and, as I verily believe, without the least affistance of the devil. Pray be not only well dressed, but shining in your dress; let it have du brillant: I do not mean by a clumfy load of gold and filver, but by the tafte and fashion of it. The women like, and require it; they think it an attention due to them: but on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only display your awkwardness the more. I am unwilling to suppose you still awkward; for surely, by this time, you must have catched a good air in good company When you went from hence, you were not naturally awkward; but your awkwardness was adventitious and Westmonasterial. Leipfig. I apprehend, is not the feat of the Graces; and I prefume you acquired none there. But now, if you will be pleafed to observe what people of the first fashion do with their legs and arms, heads and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home; for what one is obliged to do sometimes, one ought to be able to do well. Besides, la belle danse donne du brillant a un jeune homme. And you should endeavour to shine. A calm ferenity, negative merit and Graces, do not become your age. You should be alerte, adroit, wif; be wanted, talked of, impatiently expected, and unwillingly parted with in company. I should be glad to hear half a dozen women of fashion say, Ou est donc le petit Stanbope ? Que ne vient il ? Il faut acouer qu'il set aimable. All this I do not mean fingly with regard to women as the principal object; but with regard to men, and with a view of your making yourfelf confiderable. For, with very small variations, the same things that please women please men: and a man, whose manners are softened and polished by women of fashion, and who is formed by them to an habitual attention and complaifance, will pleafe, engage, and connect men, much easier and more than he would othe wife. You must be sensible that you cannot rise in the world, without forming connections, and engaging different characters to conspire in your point. You must make them your dependents, without their knowing it, and dictate to them while you feem to be directed by them. Those necessary connections can never be formed, or preferved, but by an uninterrupted feries of complaifance, attentions, politeness, and some conftraint. You must engage their hearts, if you would have their support; you must watch the mollia tempora, and captivate them by the agremens, and charms of convertation. People will not be called out to your fervice, only when you want them; and, if you expect to receive fliength from them, they must receive either pleafure or advantage from you.

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I received in this instant a letter from Mr. Harte, of the 2d, N. S. which I will answer foon; in the mean time, I return him my thanks for it, through you The conftant good accounts which he gives me of you, will make me suspect him of partiality, and think him le m'decin tant mieux. Consider, therefore, what weight any future deposition of his, against you, must neceffarily have with me. As, in that case, he will be a very unwilling, he must consequently be a very important witness.

Adieu.

CLXX. LETTER

MY last was upon the subject of Good-breeding; but, I think, it rather set before you the unforced tages of Ill-breeding, than the utility and necessity of Good: it was rather negative than positive. This, therefore shall go further, and explain to you the necessity, which you, of all people living, lie under, not only of not being positively and actively well-bred, but of shining and distinguishing yourself, by your good-breeding. Consider your own situation, in every particular, and judge whether it is not effentially your interest, by your own good-breeding to others, to fecure theirs to you: and that, let me affure you, is the only way of doing it; for people will repay, and with interest too, inattention with inattention, neglect with neglect, and ill manners with worfe; which may engage you in very disagreeable affairs. In the next place, your protession requires, more than any other, the nicest and most distinguished good-breeding. You will negotiate with very little succels, if you do not, previously by your manners, conciliate and engage

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engage the affections of those with whom you are to negotiate. Can you ever get into the confidence and the fecrets of the Courts, where you may happen to refide, if you have not those pleasing, infinuating manners, which alone can procure them? Upon my word, I do not fay too much, when I fay, that fuperior good-breeding, infinuating manners, and genteel address, are half your bufiness. Your Knowledge will have but very little influence upon the mind, if your Manners prejudice the heart against you; but, on the other hand, how casily will you dupe the understanding, where you have first engaged the heart? and hearts are, by no means, to be gained by that mere common civility which every body practifes. Bowing again to those who bow to you, answering drily those who speak to you, and faying nothing offensive to any body, is such negative goodbreeding, that it is only not being a brute; as it would be but a very poor commendation of any man's cleanliness, to say, that he did not flink. It is an active, chearful, officious, feducing good breeding, that must gain you the good will and first sentiments of the men, and the affections of the women. You must carefully watch and attend to their passions, their tastes, their little humours and weaknesses, and aller du devant. You must do it, at the same time, with alacrity and empressement, and not as if you graciously condescended to humour their weaknesses.

For instance; suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them: and when it came, you should say, You feemed to me, at fuch and such a place, to give this dish a preference, and therefore I ordered it: This is the wine that I observed you liked, and therefore I procured The more trifling thefe things are, the more they prove your attention for the perfon, and are confequently the more engaging. Confult your own breaft, and recollect how these little attentions, when shown you by others, flatter that degree of felflove and vanity, which no man living is free from. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour. Women, in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are used to them, they expect them; and, to do them justice, they commonly requite them. You must be sedulous, and rather over officious than under, in procuring them their coaches, their chairs, their conveniencies, in public places; not fee what you should not fee; and rather affift, where you cannot help feeing. Opportunities of showing these attentions present themselves perpetually; but, if they do not, make them. As Ovid advises his Lover, when he fits in the Circus, near his mistress, to wipe

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the dust off her neck, even if there be none. Si nullus, tamen excute nullum. Your convertation with women should always be respectful; but at the same time, enjoué, and always addressed to their vanity. Every thing you fay or do, should convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have possibly as much vanity as women, though of another kind; and both art and good-breeding require, that, instead of mortifying, you should please and flatter it by words and looks of approbation. Suppose, (which is by no means improbable) that, at your return to England, I should place you near the person of some one of the Royal Family; in that fituation, good-breeding, engaging address, adorned with all the graces that dwell at Courts, would very probably make you a favourite, and, from a favourite, a Minister: but all the knowledge and learning in the world, without them, never would. The penetration of Princes seldom goes deeper than the surface. It is the exterior that always engages their hearts; and I would never advite you to give yourfelf much trouble about their understandings. Princes in general (I mean those Porphyrogenets who are born and bred in Purple) are about the pitch of women; bred up like them, and are to be addressed and gained in the same manner. They always see, they seldom weigh. Your lustre, not your solidity, must take them; your infide will afterwards support and secure, what your outfide has acquired. With weak people, and they undoubtedly are three parts in four of mankind, good-breeding, address, and manners, are every thing; they can go no deeper: but let me affure you, that they are a great deal, even with people of the best understandings. Where the eyes are not pleased, and the heart is not flattered, the mind will be apt to fland out. Be this right or wrong, I confess, I am so made myself. Awkwardness and ill breeding shock me, to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrimic merit of that person; I hastily decide in myself, that he can have none; and am not fure, that I should not even be forry to know that he had any. I often paint you in my imagination, in your prefent lontananza; and while I view you in the light of ancient and modern learning, useful and ornamental knowledge, I am charmed with the prospect; but when I view you in another light, and represent you awkward, ungraceful, ill-bred, with vulgar air and manners, shambling towards me with inattention and distractions, I shall not pretend to describe to you what I feel; but will do as a skilful painter did formerly, draw a veil before the countenance of the Father.

I dare say you know already enough of Architectture, to know that the Tuscan is the strongest and most solid of all the Orders; but, at the same time, it is the coarsest and clumsiest of them. Its solidity does extremely well for the soundation and base story of a great edifice; but, if the whole building be Tuscan,

Tuscan, it will attract no eyes, it will stop no passengers, it will invite no interior examination; people will take it for granted, that the finishing and furnishing cannot be worth feeing, where the front is so unadorned and clumfy. But if, upon the folid Tuscan foundation, the Doric, the Ionic, and the Corinthian Orders, rife gradually with all their beauty, proportions, and ornaments, the fabric feizes the most incurious eye, and stops the most careless passenger; who solicits admission as a favour, nay, often purchases it. Just so will it fare with your little fabric, which, at present, I tear, has more of the Tuscan than of the Corinthian Order. You must absolutely change the whole front, or nobody will knock at the door. The feveral parts, which must compose this new front, are elegant, easy, natural, superior good-breeding; an engaging address; genteel motions; an infinuating foftness in your looks, words, and actions; a spruce lively air, faihionable drefs; and all the glitter that a young fellow should have.

I am fure you would do a great deal for my sake; and therefore consider, at your return here, what a disappointment and concern it would be to me, if I could not safely depute you to do the honours of my house and table; and if I should be ashamed to present you to those who frequent both. Should you be awkward, inattentive and distrait, and happen to meet Mr. L * at my table, the consequences of that meeting must be satal; you would run your heads against each other, cut each other's singers, instead of your meat, or die by the precipitate insusant salaring soup.

This is really to copious a subject, that there is no end of being either serious or ludicrous upon it. It is impossible, too, to enumerate or state to you the various cases, in good-breeding; they are infinite; there is no situation or relation in the world, so remote or so intimate, that does not require a degree of it. Your own good sense must point it out to you; your own goodnature must incline, and your interest prompt you to practice it: and observation and experience must give you the manner, the air, and the graces, which compleat the whole.

This letter will hardly overtake you, till you are at, or near Rome. I expect a great deal, in every way, from your fix months flay there. My morning hopes are justly placed in Mr. Harte, and the masters he will give you; my evening ones, in the Roman Ladies: pray be attentive to both. But I must hint to you, that the Roman Ladies are not les femmes squantes, et ne vous embrasseront point pour l'amour du Grec. They must have il garbato, il leggiadro, il disinvolto, il lusinghiero, quel non sò che, piace, che alletta, che incanta.

I have often afferted, that the profoundest learning, and the politest manners, were by no means incompatible, though so seldom found united in the same person; and I have engaged my-felf to exhibit you, as a proof of the truth of this affertion. Should

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you, instead of that, happen to disprove me, the concern indeed will be mine, but the loss will be yours. Lord Bolingbroke is a ftrong instance on my side of the question; he joins to the deepelt erudition, the most elegant politeness and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very justly called him All-accomplished St. John, with regard to his knowledge and his manners. had, it is true, his faults; which proceeded from unbounded ambition, and impetuous passions; but they have now subsided by age and experience: and I can wish you nothing better than to be, what he is now, without being what he has been formerly. His address pre-engages, his eloquence perfuades, and his knowledge informs, all who approach him Upon the whole, I do desire, and insist, that, from after dinner till you go to bed, you make good-breeding, address, and manners, your ferious object and your only care. Without them, you will be nobody; with them you may be any thing.

Adieu, my dear child! My compliments to Mr. Harte.

LETTER CLXXI.

London, November the 24th, O.S. 1749.

DEAR BOY,

VERY rational Being (I take it for granted) proposes to himself some object more important than mere respiration and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit. Cefar, when embarking, in a ftorm, faid, that it was not necessary he should live; but that it was absolutely necessary he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deferves to be written, or of writing what deferves to be read. As for those who do neither, eorum vitam mortemque juxta astumo; quoniam de utraque filetur. You have, I am convinced, one or both of these objects in view; but you must know, and use the necessary means, or your pursuit will be vain and frivolous. In either case, sapere est principium et fons; but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have: I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I must tell you, plainly, that I fear you want every thing but knowledge.

I have written to you so often, of late, upon Good-breeding, Address, les manières liantes, the Graces, &c. that I shail confine this letter to another subject, pretty near akin to them, and which, I am sure, you are sull as descient in; I

mean Style.

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Style is the dress of thoughts; and let them be ever so just, if your ftyle is homely, coarfe and vulgar, they will appear to as much disadvantage, and be as ill received, as your per-fon, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter; but every ear can and does judge, more or less, of style: and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill-worded, and ill-delivered. Your business is, Negotiation abroad, and Oratory in the House of Commons at home. What figure can you make in either case, if your style be inelegant, I do not fay bad? Imagine yourfelf writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very possibly, afterwards laid before Parliament; any one barbarisin, solecisim, or vulgarism in it, would in a very few days, circulate through the whole kingdom, to your difgrace and ridicule. instance; I will suppose you had written the following letter from the Hague, to the Secretary of State at London; and leave you to suppose the consequences of it.

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I bad, last night, the honour of your Lordship's letter, of the 24th; and will set about doing the orders contained therein; and if so be that I can get that affair done by the next post, I will not fail for to give your Lordship an account of it by next post. I have told the French Minister, as how, that if that affair be not soon concluded, your Lordship would think it all long of him; and that he must have neglected for to have wrote to his Court about it. I must beg leave to put your Lordship in mind as how, that I am now full three quarters in arrear; and if so be that I do not very soon receive at least one half year, I shall cut a very bad sigure; for this here place is very dear. I shall be vastly beholden to your Lordship for that there mark of your favour; and so I rest, or remain, Your, &c.

You will tell me, possibly, that this is a caricatura of an illiberal and inelegant style; I will admit it: but assure you, at the same time, that a dispatch with less than half these saults would blow you up for ever. It is by no means sufficient to be free from saults, in speaking and writing; but you must do both correctly and elegantly. In saults of this kind, it is not ille optimus qui minimis arguetur. But he is unpardonable who has any at all, because it is his own fault. He need only attend to, observe and imitate the best authors.

It is a very true faying, that a man must be born a Poet, but that he may make himself an Orator; and the very principle of an Orator is, to speak, his own language, particularly, with the utmost purity and elegancy. A man will be forgiven, even great errors, in a foreign language; but in his own, even the

leaft flips are justly laid hold of and ridiculed.

A person of the House of Commons, speaking two years ago upon naval affairs, asserted, that we had then the finest navy upon the face of the yearth. This happy mixture of blunder and vulgarism, you may easily imagine, was matter of immediate ridicule; but, I can assure you, that it continues so still, and will be remembered as long as he lives and speaks. Another, speaking in defence of a gentleman, upon whom a censure was moved, happily said, that he thought that gentleman was more liable to be thanked and rewarded, than censured. You know, I presume, that liable can never be used in a good sense.

You have with you three or four of the best English Authors, Dryden, Atterbury, and Swift; read them with the utmost care. and with a particular view to their language; and they may possibly correct that curious infelicity of diction, which you acquired at Westminster. Mr. Harte excepted, I will admit that you have met with very few English abroad, who could improve your style; and with many, I dare fay, who speak as ill as yourself, and it may be worse; but, therefore, you must take the more pains, and consult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is also a study among the Italians and the French, witness their respective Academies and Dictionaries, for improving and fixing their languages. To our shame be it spoken, it is less attended to here than in any polite country; but that is no reason why you should not attend to it; on the contrary, it will distinguish you the more. Cicero fays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; speech.

Constant experience hath shown me, that great purity and elegance of style, with a graceful elocution, cover a multitude of saults, in either a speaker or a writer. For my own part, I consess (and I believe most people are of my mind) that if a speaker should ungracefully mutter or stammer out to me the sense of an angel, deformed by barbarisms and solecisms, or larded with vulgarisms, he should never speak to me a second time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will secure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your address, air and motions; sooth the ears, by the elegancy and harmony of your diction: the heart will certainly sollow; and the whole man or woman, will as certainly

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follow the heart. I must repeat it to you, over and over again, that, with all the knowledge which you may have at present, or hereafter acquire; and with all the merit that ever man had, if you have not a graceful address, liberal and engaging manners, a prepossessing air, and a good degree of eloquence in speaking and writing, you will be nobody: but will have the daily mortification of seeing people, with not one tenth part of your merit or knowledge, get the start of you, and disgrace you, both in company and in business.

You have read Quintilian; the best book in the world to form an Orator: pray read Cicero, de Oratore; the best book in the world to finish one. Translate and retranslate, from and to Latin, Greek, and English; make yourself a pure and elegant English style: it requires nothing but application. I do not find that God has made you a Poet; and I am very glad that he has not; therefore, for God's sake, make yourself an Orator, which you may do. Though I still call you boy, I consider you no longer as such; and when I reslect upon the prodigious quantity of manure that has been laid upon you, I expect that you should produce more at eighteen, than uncultivated soils do at eight-and-twenty.

Pray tell Mr. Harte, that I have received his letter of the 13th, N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by sea; in the summer you may navigate as much as you please: as for example; from Leghorn to Genoa, &c. Adieu.

LETTER CLXXII.

London, November the 26th, O.S. 1749.

DEAR BOY, HILE the Roman Republic flourished, while glory was purfued, and virtue practifed, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; Cenfors were established, discretionally to supply, in particular cases, the inevitable defects of the Law, which must and can only, be general. This employment I assume to myself, with regard to your little Republic, leaving the Legislative power entirely to Mr. Harte; I hope, and believe, that he will seldom, or rather never, have occasion to exert his supreme authority; and I do by no means fuspect you of any faults that may require that interpolition. But, to tell you the plain truth, I am of opinion, that my Censorial power will not be useless to you, nor a sine-cure to The sooner you make it both, the better for us both. I can now exercise this employment only upon hearlay, or, at most, written evidence; and therefore shall exercise it with great lenity, and some diffidence: but when we meet, and that I can form my judgment upon ocular and auricular evidence, I shall no more let the least impropriety, indecorum, or irregularity, pass uncensured, than my predecessor Cato did. I thall read you with the attention of a critic, not with the partiality of an author: different in this respect, indeed, from most critics, that I shall feek for faults, only to correct, and not to expose them. I have often thought, and still think, that there are few things which people in general know less than how to love, and how to hate. They hurt those they love, by a mistaken indulgence, by a blindness, nay often a partiality to their faults. Where they hate, they hurt themselves, by ill-timed passion and rage: fortunately for you, I never loved you in that mistaken manner. From your infancy, I made you the object of my most serious attention, and not my play-thing. I confulted your real good, not your humours or fancies; and I shall continue to do to while you want it, which will probably be the case during our joint lives: for, considering the difference of our ages, during the course of nature, you will hardly have acquired experience enough of your own, while I shall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weaknesses. They in some degree, justify or excuse (as they think) the former, by strong passions, feduction, and artifices of others; but to be told of, or to confels, their little failings and weaknesses, implies an inferiority of parts, too mortifying to that felf-love and vanity, which are inseparable from our natures. I have been intimate enough with feveral people, to tell them, that they had faid or done a very criminal thing; but I never was intimate enough with any man, to tell him, very feriously, that he had said or done a very foolish one. Nothing less than the relation between you and me, can possibly authorize that freedom; but fortunately for you, my Parental rights, joined to my Cenforial powers, give it me in its fullest extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one person in the world, who can, and will tell you, what will be very useful to you to know: and yet, what no other man living could or would tell you. Whatever I shall tell you, of this kind, you are very fure, can have no other motive than your interest: I can neither be jealous nor envious of your reputation or your fortune, which I must be both desirous and proud to establish and promote: I cannot be your rival, either in love or in business; on the contrary, I want the Rays of your rifing, to reflect new luftre upon my fetting Light. In order to this, I shall analyse you minutely, and censure you freely, that you may not (if possible) have one fingle spot, when in your Meridian.

There is nothing that a young fellow, in his first appearance in the world, has more reason to dread, and, consequently, should take more pains to avoid, than having any ridicule fixed

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It degrades him with the most reasonable part of upon him. mankind; but it ruins him with the rest; and I have known many a man undone, by acquiring a ridiculous nick name: I would not, for all the riches in the world, that you should acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weaknesses and awkwardnesses, excite ridicule; they are laid hold of, by mimics, who, though very contemptible wretches themselves, often, by their bustoonery, fix ridicule upon their betters. The little defects in man ners, elocution, address, and air, (and even figure, though very unjustly) are the objects of ridicule, and the causes of nick names. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of distinguishing you from others of your name, you should happen to be called Muttering Stanhope, Absent Stanhope, Ill-bred Stanhope, or Awkward, Leit-legged Stanhope; therefore, take great care to put it out of the power of Ridicule itself to give you any of these ridiculous epithets; for, if you get one, it will stick to you like the envenomed shirt. The very first day that I see you, I shall be able to tell you, and certainly shall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenfor, may prevent the censures of the public. Admonitions are always useful; is this one or not? You are the best judge: it is your own picture which I fend you, drawn at my request, by a Lady at Venice: pray let me know, how far, in your conscience, you think it like; for there are some parts of it, which I wish may, and others, which I should be forry were. I fend you literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr. Harte that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long stay you have made at Venice. I love long residences at Capitals; running post through different places is a most unprofitable way of travelling, and admits of no application.

Adieu.

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"Selon vos ordres, j'ay soigneusement éxaminé le jeune
"Stanhope, et je crois l'avoir approsondi. En voici le portrait,
que je crois très sidéle. Il a le visage joli, l'air spirituel, et
le regard sin. Sa sigure est à present trop quarrée, mais s'il
grandit,

[&]quot;Stanhope carefully, and think I have penetrated into his character. This is his portrait, which I take to be a faithful
one. His face is pleasing, his countenance sensible, and his
look

" grandit, comme il en a encore et le tems et l'étoffe, elle " fera bonne. Il a certainement beaucoup d'acquit, et on " m'affure qui'l sçait à fond les langues sçavantes. Pour le " François, je sçais qu'il le parle parfaitement bien; et l'on " dit qu'il en est de même de l'Allemand. Les questions qu'il " fait sont judicieuses, et marquent qu'il cherche à s'instruire. Je " ne vous dirai pas qu'il cherche autant à plaire; puisqu'il pa-" roit négliger les attentions et les Graces. Il se presente mal, " et n'a rien moins que l'air et l'a tournure aifée et noble qu'il lui " faudroit. Il est vrai qu'il est encore jeune et neuf, de forte " qu'on a lieu d'espérer que ses exercices, qu'il n'a pas encore " faits, et la bonne compagnie ou il est encore novice, le dé-" crotteront, et lui donneront tout ce qui lui manque à present. "Un arrangement avec quelque femme de condition et qui " a du monde, quelque Madame de l'Ursay, est précisément " ce qu'il lui faut. Enfin, j'ose vous afsurer qu'il a tout ce que " Monsieur de Chesterfield pourroit lui souhaiter, à l'exception

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" look clever. His figure is at present rather too square; but " if he shoots up, which he has matter and years for, he will " then be of a good fize. He has, undoubtedly, a great fund " of acquired knowledge; I am affured that he is mafter of " the learned languages. As for French, I know he speaks it perfectly, and I am told, German as well. The questions " he asks, are judicious, and denote a thirst after knowledge, "I cannot fay that he appears equally defirous of pleafing, " for he feems to neglect attentions and the Graces. He does " not come into a room well, nor has he that easy, noble car-" riage, which would be proper for him. It is true, he is as " yet young, and inexperienced; one may therefore reasonably " hope, that his exercises, which he has not yet gone through, " and good company, in which he is still a novice, will polish, and give all that is wanting to compleat him. What feems " necessary for that purpose, would be an attachment to some "woman of fashion, and who knows the world. Some Ma-" dame de L'Ursay would be the proper person. In short, I can " affure you, that he has every thing which Lord Chefterfield " can wish him, excepting that carriage, those Graces, and the " ftyle, used in the best company; which he will certainly " acquire in time, and by frequenting the polite world. If he " should not, it would be great pity, since he so well deserves " to possess them. You know their importance. My Lord, " his father, knows it too, he being mafter of them all. To " conclude, if little Stanhope acquires the Graces, I promise " you he will make his way; if not, he will be ftopt " in a courfe, the goal of which he might attain with " honour."

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"des Maniéres, des Graces, et du ton de la bonne Compagnie, qu'il prendra surement avec le tems, et l'usage du grand monde. Ce seroit bien dommage au moins qu'il ne les prit point, puis- qu'il mèrite tant de les avoir. Et vous sçavez bien de quelle importance elles sont. Monsieur son Pere le sçait aussi, les possédant lui même comme il tait. Bref, si le petit Stanhope acquiert les Graces, il ira loin, je vous en réponds; si non, il s'arrêtera court dans une belle carrière, qu'il pourroit autrement sournir."

You see by this extract of what consequence other people think these things. Therefore, I hope you will no longer look upon them as trifles. It is the character of an able man to despise little things, in great business; but then he knows what things are little, and what not. He does not suppose things little, because they are commonly called so; but by the consequences that may or may not attend them. If gaining people's affections, and interesting their hearts in your favour, be of confequence, as it undoubtedly is; he knows very well, that a happy concurrence of all those, commonly called, little things, Manners, Air, Address, Grace, &c is of the utmost consequence, and will never be at rest till he has acquired them. The world is taken by the outfide of things, and we must take the world as it is; you nor I cannot fet it right. I know at this time, a man of great quality and station, who has not the parts of a porter; but raised himself to the station he is in, singly by having a graceful figure, polite manners, and an engaging address: which by the way, he only acquired by habit; for he had not fente enough to get them by reflection. Parts and habit should conspire to compleat you. You will have the habit of good company, and you have reflection in your power.

LETTER CLXXIII.

London, December the 5th, O. S. 1749.

THOSE who suppose, that men in general act rationally, because they are called rational creatures, know very little of the world; and, if they act themselves upon that supposition, will, nine times in ten, find themselves grossly mistaken. That man is, animal bipes, implume, risibile, I entirely agree; but for the rationale, I can only allow it him in actu primo (to talk Logic) and seldom in actu secundo. Thus, the speculative, cloystered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet politicians never fail to assign the deepest motives for the

most trifling actions; instead of often ascribing the greatest actions to the most trifling causes, in which they would be much sel-They read and write of Kings, Heroes, and domer midaken. Statesmen, as never doing any thing but upon the deepest principles of found policy. But those who see and observe Kings, Heroes, and Statesmen, discover that they have head-achs, indigestions, humours, and pattions, just like other people; every one of which, in their turns, determine their wills, in defiance of their reason. Had we only read in the Life of Alexander, that he burnt Perfepolis, it would doubtless have been accounted for from deep policy; we should have been told, that his new conquest could not have been secured without the destruction of that Capital, which would have been the conflant feat of cabals, conspiracies, and revolts. But, luckily, we are informed at the same time, that this hero, this demi-god, this son and heir of Jupiter Ammon, happened to get extremely drunk with his w-e; and by way of frolic, destroyed one of the finest cities in the world. Read men, therefore, yourself, not in books, but in nature. Adopt no systems, but study them yourself. Observe their weaknesses, their possions, their humours, of all which their understandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much oftner by little things than by great ones; and, consequently, you will no longer think those things little, which tend to such great purposes.

Let us apply this now to the particular object of this letter; I mean, speaking in, and influencing public affemblies. The nature of our constitution makes Eloquence more useful, and more necessary, in this country, than in any other in Europe. certain degree of good fense and knowledge is requisite for that, as well as for every thing else; but beyond that, the purity of diction, the elegancy of style, the harmony of periods, a pleasing elocution, and a graceful action, are the things which a public speaker should attend to the most; because his audience certainly does, and understands them the best: or rather indeed understands little else. The late Lord Chancellor Cowper's strength, as an Orator, lay by no means in his reasonings, for he often hazarded very weak ones. But such was the purity and elegancy of his style, such the propriety and charms of his elocution, and fuch the gracefulness of his action, that he never spoke without universal applause: the ears and the eyes gave him up the hearts and the understandings of the audience. On the contrary, the late Lord Townshend always spoke materially, with argument and knowledge, but never pleased. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences false, his voice unharmonious, and his action ungraceful. No body heard him with patience; and the young fellows used to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakest reasoner, was the most pleasing speaker I ever knew in my life. He charmed, he warmed, he forcibly

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forcibly ravished the audience; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegancy of style, and a strength of emphasis, conspired to make him the most affecting, perfusive, and applauded speaker, I ever saw. I was captivated like others; but when I came home, and coolly confidered what he had faid, stripped of all those ornaments in which he had dreffed it, I often found the matter flimzy, the arguments weak, and I was convinced of the power of those adventitious concurring circumstances, which the ignorance of mankind only, calls trifling ones. Cicero, in his Book de Oratore, in order to raise the dignity of that profession, which he well knew himself to be at the head of, afferts; that a compleat Orator must be a compleat every thing, Lawyer, Philosopher. Divine, &c. That would be extremely well, if it were possible: but man's life is not long enough; and I hold him to be the compleatest Orator who speaks the best on that subject which occurs; whose happy choice of words, whose lively imagination. whose elocution and action adorn and grace his matter; at the same time that they excite the attention, and engage the passions of his audience.

You will be of the House of Commons as soon as you are of age; and you must first make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without that correctness and elegancy in your own language, which you now feem to neglect, and which you have intirely to Fortunately for you it is to be learned. Care and observation will do it; but do not flatter yourfelf, that all the knowledge, sense, and reasoning in the world, will ever make you a popular and applauded speaker, without the ornaments and the graces of style, elocution, and action. Sense and argument, though coartely delivered, will have their weight in a private conversation, with two or three people of sense; but in a public affembly they will have none, if naked and destirute of the advantages I have mentioned. Cardinal De Retz observes, very juftly, that every numerous affembly is mob; influenced by their passions, humours, and affections, which nothing but eloquence This is so important a consideraever did, or ever can engage. tion for every body in this country, and more particularly for you, that I earnestly recommend it to your most serious care and Mind your diction, in whatever language you either write or speak; contract a habit of correctness and elegance. Consider your style, even in the freest conversation, and most familiar letters. After, at least, if not before, you have faid a thing, reflect if you could not have faid it better. Where you doubt of the propriety or elegancy of a word or a phrase, confult some good dead, or living authority in that language. Use yourself to translate, from various languages, into English: correct those translations till they satisfy your ear, as well as your

understanding. And be convinced of this truth, that the best fense and reason in the world will be as unwelcome in a public assembly, witout these ornaments, as they will in public companies, without the assistance of manners and politeness. If you please people, you must please them in their own way: and, as you cannot make them what they should be, you must take them as they are. I repeat it again, they are only to be taken by agreemens, by what slatters their senses and their hearts. Rabelais first wrote a most excellent book, which nobody liked; then, determined to conform to the public taste, he wrote Gargantua and Pantagruel, which every body liked, extravagant as it was. Adieu.

LETTER CLXXIV.

London, December the 9th, O.S. 1749.

DEAR BOY,

T is now above forty years fince I have never spoken nor written one single word, without giving myself at least one moment's time to consider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears; and I, like all the rest of the world, will willingly exchange, and give up some degree of rough sense, for a good degree of pleasing sound. I will freely and truly own to you, without either vanity or false modesty, that whatever repetation I have acquired, as a speaker, is more owing to my constant attention to my diction, than to my matter, which was necessarily just the same of other people's. When you come into Parliament, your reputation as a speaker will depend much more upon your words, and your periods, than upon the subject. The same matter occurs equally to every body of common-sense, upon the same question; the dressing it well, is what excites the attention and admiration of the audience.

It is in Parliament that I have fet my heart upon your making a figure; it is there that I want to have you justly proud of yourfelf, and to make me jufly proud of you. means that you must be a good speaker there; I use the word muft, because I know you may if you will. The vulgar, who are always mistaken, look upon a Speaker and a Comet with the same assonishment and admiration, taking them both for preternatural phenomena. This error discourages many young men from attempting that character; and good speakers are willing to have their talent considered as something very extraordinary, if not a peculiar gift of God to his elect. But let you and me analyse and simplify this good speaker, let us strip him of those adventitious plumes, with which his own pride, and the ignorance of others have decked him; and we shall find the true definition of him to be no more than this-A man of good common fense, who reasons juttly, and expresses himself elegantly, upon that

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that subject upon which he speaks. There is, surely, no witchcraft in this. A man of fente, without a superior and astonishing degree of parts, will not talk nonfense upon any subject; nor will he, if he has the least taste or application, talk inelegantly. What then does all this mighty art and mystery of speaking in Parliament amount to? Why, no more than this. That the man who speaks in the House of Commons, speaks in that House, and to four hundred people, that opinion upon a given subject, which he would make no difficulty of speaking in any house in England, round the fire, or at table, to any fourteen people whatfoever; better judges, perhaps, and feverer critics of what he fays, than any fourteen gentlemen of the House of Commons.

I have spoken frequently in Parliament, and not always without some applause; and therefore, I can affure you from my experience, that there is very little in it. The elegancy of the style, and the turn of the periods, make the chief impression upon the hearers. Give them but one or two round and harmonious periods in a speech, which they will retain and repeat; and they will go home as well fatisfied, as people do from an Opera, humming all the way one or two favourite tunes that have struck their ears and were easily caught. Most people have ears, but few have judgment: tickle those ears, and, de-pend upon it, you will catch their judgments, such as they are.

Cicero, conscious that he was at the top of his profession, (for in his time Eloquence was a profession) in order to set himself off, defines in his treatise de Oratore, an Orator to be such a man as never was, nor ever will be; and by this fallacious argument, fays, that he must know every art and science whatfoever, or how shall he speak upon them? But with submission to fo great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reasons justly, and expresseth himself elegantly upon whatever subject he treats. Problems in Geometry, Equations in Algebra, Processes in Chemistry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore, I humbly conceive, that a man may be a very fine speaker, and yet know nothing of Geometry, Algebra, Chemistry, or Anatomy. The subjects of all Parliamentary debates, are subjects of common sense singly.

Thus I write, whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for

yourself, that I have for you. Adieu.

LETTER CLXXV.

London, December the 12th, O.S. 1749.

DEAR BOY,

ORD Clarendon, in his history, says of Mr. John Hampden, that be bad a head to contrive, a tongue to persuade, and a hand to execute, any mischief. I shall not now enter into the justness of this character of Mr. Hampden, to whose brave fland against the illegal demand of ship money, we owe our prefent liberties; but I mention it to you as the character, which, with the alteration of one fingle word, Good, instead of Mischief, I would have you affire to, and use your utmost endeavours to deferve. The head to contrive, God must to a certain degree have given you; but it is in your own power greatly to improve it, by study, observation, and reflection. As for the tongue to perfuade, it wholly depends upon yourfelf; and without it the best head will contrive to very little purpose. The hand to execute, depends likewise, in my opinion, in a great measure upon vourself. Serious reflection will always give courage in a good cause; and the courage arising from reflection is of a much superior nature to the animal and conftitutional courage of a footfoldier. The former is fleady and unshaken, where the nodus is dignus vindice; the latter is oftener impreperly than properly exerted, but always brutally.

The fecond member of my text (to speak ecclesiastically) shall be the subject of my following discourse; the tongue to persuade. As judicious Preachers recommend those virtues, which they think that their several audiences want the most; such as truth and continence, at Court; disinterestedness, in the City; and so-

briety, in the Country.

You must certainly, in the course of your little experience, have felt the different effects of elegant and inelegant speaking. Do you not fuffer, when people accost you in a stammering or hefitating manner; in an untuneful voice, with false accents and cadences; puzzling and blundering through folecisms, barbarisms, and vulgarifms; mif-placing even their bad words, and inverting all method? Does not this prejudice you against their matter, be it what it will; nay, even against their persons? I am sure it does me. On the other hand, Do you not feel yourself inclined, prepoffessed, nay even engaged in favour of those who address you in the direct contrary manner? The effects of a correct and adorned ftyle, of method and perspicuity, are incredible, towards persuasion; they often supply the want of reason and argument; but when used in the support of reason and argument, they are irrefistible. The French attend very much to the purity and elegancy of their style, even in common conversation; insomuch, that it is a character to say of a man, qu'il narre bien. Their conversations frequertly turn upon the delicacies of their language, and an Academy is employed in fixing

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fixing it. The Crusca, in Italy, has the same object; and I have met with very few Italians, who did not speak their own language correctly and elegantly. How much more necessary is it for an Englishman to do so, who is to speak it in a public affembly, where the laws and liberties of his country are the fubjects of his deliberation? The tongue that would perfuade. there, must not content itself with mere articulation. know what pains Demosthenes took to correct his naturally bad elocution; you know that he declaimed by the fea-fide in storms, to prepare himself for the noise of the tumultuous affemblies he was to speak to; and you can now judge of the correctness and elegancy of his style. He thought all these things of consequence, and he thought right; pray do you think fo too. It is of the utmost consequence to you to be of that opinion. If you have the least defect in your elocution, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whoever you speak to, were it your footman. Seek always for the best words and the happiest expressions you can find. Do not content yourself with being barely understood; but adorn your thoughts, and dress them as you would your person; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worse dressed than people of your fort are.

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I have fent you, in a packet which your Leipfig acquaintance, Duval, fends to his correspondent at Rome, Lord Bolingbroke's book *, which he published about a year ago. I defire that you will read it over and over again, with particular attention to the style, and to all those beauties of Oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to perfuade; his manner of speaking in private conversation, is full as elegant as his writings; whatever subject he either speaks or writes upon. he adorns with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the Press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of allaccomplished. He is himself sensible of his past errors: those violent passions, which seduced him in his youth, have now subfided by age; and, take him as he is now, the character of

Letters on the Spirit of Patriotisis, on the Idea of a Patriot King.

all-accomplished is more his due, than any man's I ever knew

in my life.

But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but

formed a shining and sudden contrast.

Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His sine imagination has often been heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

He has noble and generous fentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same perfons. He receives the common attentions of civility as obligations, which he returns with interest; and refents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a Philosophical subject, would provoke, and prove him no prac-

Notwithstanding the distinction of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in History, as his historical works plainly prove. The relative Political and Commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in Parliament. And I remember, that, though prejudiced against him by party, I selt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the internal and external advantages and talents of an Orator are undoubtedly

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ough to er, that, orce and ne made rnal and oubtedly his. his. Figure, voice, elecution, knowledge; and above all, the purest and most florid diction, with the justest metaphors, and happiest images, had raised him to the post of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During his long exile in France, he applied himself to study with his characteristical ardour; and there he formed, and chiesly executed the plan of a great Philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go, extra flamantia mænia Mundi, and explore the unknown and unknowable regions of Metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the desect of unattainable knowledge, and too often usurp both its name and its influence.

He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so sew, in this country, at least, really have.

He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed) the immortality of the soul, and a suture state.

Upon the whole, of this extraordinary man, what can we fay, but alas, poor human nature!

In your destination, you will have frequent occasions to speak in public; to Princes and States, abroad; to the House of Commons, at home: judge then, whether Eloquence is necessary for you or not; not only common Eloquence, which is rather free from faults, than adorned by beauties; but the highest, the most shining degree of Eloquence. For God's sake, have this object always in your view, and in your thoughts. Tune your tongue early to persuasion; and let no jarring, dissonant accents ever fall from it. Contract an habit of speaking well, upon every occasion, and neglect yourself in no one. Eloquence and good-breeding, alone, with an exceeding small degree of parts and knowledge, will carry a man a great way; with your parts and knowledge, then, how far will they not carry you? Adieu.

LETTER CLXXVI.

London, December the 16th, O.S. 1749.

THIS letter will, I hope, find you fafely arrived and well fettled at Rome, after the usual distresses and accidents of a winter journey; which are very proper to teach you patience. Your stay there, I look upon as a very important period of your life; and I do believe, that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the best

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companies at Rome, in acquiring lustre. A formal, dull father, would recommend to you to plod out the evenings, too, at home over a book, by a dim taper; but I recommend to you the evenings for your pleasures, which are as much a part of your education, and almost as necessary a one, as your morning studies. Go to whatever affemblies or spectacles people of fashion go to, and, when you are there, do as they do. Endeavour to outshine those, who shine there the most; get the Garbo, the Gentilezza, the Leggiadria of the Italians; make love to the most impertinent beauty of condition that you meet with, and be gallant with all the rest. Speak Italian, right or wrong, to every body; and if you do but laugh at yourfelf first, for your bad Italian, nobody else will laugh at you for it. That is the only way of speaking it perfectly; which I expect you will do, because I am sure you may, before you leave. Rome. View the most curious remains of antiquity, with a classical spirit: and they will clear up to you many passages of the classical authors: particularly the Trajan and Antonine Columns; where you find the warlike instruments, the dresses, and the triumphal ornaments of the Romans. Buy also the prints and explanations of all those respectable remains of Roman grandeur, and compare them with the originals. Most young travellers are contented with a general view of those things, fay they are very fine, and then go about their business. I hope you will examine them in a very different way. Approfondiffez every thing you see or hear; and learn, if you can, the auby and the auberefore. Inquire into the meaning and the objects of the innumerable processions, which you will see at Rome at this time. Affift at all the ceremonies, and know the reason, or at least the pretences of them; and, however absurd they may be, see and speak of them with great decency. Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign Ministers residing at Rome. You are fent abroad to fee the manners and characters, and learn the languages, of foreign countries; and not to converse with English, in English; which would defeat all those ends. Among your graver company, I recommend (as I have done before) the lefuits to you; whose learning and address will both please and improve you: inform yourself, as much as you can, of the history, policy, and practice of that fociety, from the time of its founder, Ignatius of Loyola, who was himself a mad man. If you would know their morality, you will find it fully and admirably stated, in Les Lettres d'un Provincial, by the famous Monsieur Pascal; and it is a book very well worth your reading. Few people see what they see, or hear what they hear; that is, they fee and hear so inattentively and superficially, that they are very little the better for what they do see and hear. This, I dare say, neither is, nor will be your case. You will understand, reslect upon, and consequently retain, what you fee and hear. You have still two years good, but no more, to form your character in the world decifively: for within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, these two years to the pursuit of perfection; which ought to be every body's object, though in some particulars unattainable: those who strive and labour the most, will come the nearest to it. But, above all things, aim at it, in the two important arts of speaking and pleasing; without them, all your other talents are maimed and crippled. They are the wings upon which you must foar above other people; without them you will only crawl with the dull mass of mankind. Prepossessed by your Air, Address, and Manners, persuade by your tongue; and you will eafily execute, what your head has contrived. defire that you will fend me very minute accounts from Rome; not of what you see, but of who you see; of your pleasures Tell me what companies you frequent and entertainments. most, and how you are received. Mi dica anche se l' Italiano na bene, e se lo parla facilmente; ma in ogni caso bisogna parlarlo sempre per potere al fine parlarlo bene e pulito. Le donne l'insegnano meglio assai dei maestri. Addio Caro Ragazzo, si ricordi del Garbo, della Gentilezza, e della Leggiadria: cose tante necessarie ad un Cavaliero.

LETTER CLXXVII.

London, December the 19th, O.S. 1749.

THE knowledge of mankind is a very useful knowledge for every body; a most necessary one for you, who are destined to an active, public life. You will have to do with all forts of characters; you should, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten systematically; you must acquire it yourself, by your own observation and sagacity: I will give you such hints as I think may be useful land-marks in your intended

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I have often told you (and it is most true) that, with regard to mankind, we must not draw general conclusions from certain particular principles, though in the main, true ones. We must not suppose, that, because a man is a rational animal, he will, therefore, always act rationally: or, because he has such or such a predominant passion, that he will act invariably and confequentially in the pursuit of it. No: We are complicated machines; and though we have one main spring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion.

motion. Let us exemplify. I will suppose Ambition to be (as it commonly is) the predominant passion of a Minister of State; and I will suppose that Minister to be an able one. Will he, therefore, invariably purfue the object of that predominant passion? May I be sure that he will do so and so. because he ought? Nothing less. Sickness, or low spirits, may damp this predominant passion; humour and peevishness may triumph over it; inferior passions may, at times, surprize it, and prevail. Is this ambitious Statefman amorous? Indifcreet and unguarded confidences, made in tender moments, to his wife or his miftrefs, may defeat all his schemes. Is he avaricious? Some great lucrative object, suddenly presenting itself, may unravel all the work of his ambition. Is he passionate? Contradiction and provocation (fometimes, it may be too, artfully intended) may extort rash and inconsiderate expressions, or actions, destructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may mislead him; and even laziness may, at certain moments, make him neglect or omit the necessary steps to that height which he wants to arrive at. Seek first, then, for the predominant passion of the character which you mean to engage and influence, and address yourself to it; but without defying or despising the inferior passions? get them in your interest too, for now and then they will have their turns. In many cases, you may not have it in your power to contribute to the gratification of the prevailing passion; then take the next best to your aid. There are many avenues to every man; and, when you cannot get at him through the great one, try the ferpentine ones, and you will arrive at last.

There are two inconfistent passions, which, however, frequently accompany each other, like man and wife, and which, like man and wife, too, are commonly clogs upon each other. I mean Ambition and Avarice: the latter is often the true cause of the former; and then is the prodominant passion. It seems to have been so in Cardinal Mazarin; who did any thing, submitted to any thing, and forgave any thing, for the fake of plunder. He loved and courted Power like an usurer; because it carried Profit along with it. Whoever should have formed his opinion, or taken his meafures, fingly, from the ambitious part of Cardinal Mazarin's character, would have found himfelf often miftaken. Some who had found this out, made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing passion seems to have been Ambition, and his immense riches, only the natural consequences of that Ambition gratified; and yet, I make no doubt, but that Ambition had now and then its turn with the former, and Avarice with the latter. Richelieu (by the way) is fo strong a proof of the inconfistency of human nature, that I cannot help observing to you, that, while he absolutely governed both his King and his Country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great re-

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putation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the best Poet, than with being thought (what he certainly was) the greatest Statesman in Europe; and affairs stood still, while he was concerting the criticism upon the Cid. Could one think this possible, if one did not know it to be true? Though men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himself. The ablest man will, fometimes, do weak things; the proudest man, mean things; and the wickedest man, good ones. Study individuals, then: and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes, till you have attended to, and discovered, the operations of their inferior passions, appetites, and humours. A man's general character may be that of the Honestest Man of the world : do not dispute it; you might be thought envious or ill-natured: but, at the same time, do not take this probity upon trust, to fuch a degree as to put your life, fortune, or reputation, in his power. This honest man may happen to be your rival in power, in interest, or in love; three passions that often put honesty to most fevere trials, in which it is too often cast: but first analyse this Honest Man yourself; and then, only, you will be able to judge, how far you may, or may not, with fafety, truft him.

Women are much more like each other than men; they have, in truth, but two passions, Vanity and Love: these are their univerfal characteristics. An Agrippina may facrifice them to Ambition, or a Meffalina to Lust; but those instances are rare; and, in general, all they fay, and all they do, tends to the gratification of their Vanity, or their Love. He who flatters them most, pleases them best; and they are most in love with them, who they think is the most in love with them. No adulation is too strong for them; no affiduity too great; no fimulation of paffion too gross: as, on the other hand, the least word or action, that can possibly be construed into a slight or contempt, is unpardonable, and never forgotten. Men are, in this respect, tender too. and will fooner forgive an injury than an infult. Some men are more captious than others; fome are always wrong-headed: but every man living has fuch a share of Vanity, as to be hurt by marks of flight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Statesman, and considered as fuch; but every man pretends to common sense, and to fill his place in the world with common decency; and, confequently, does not eafily forgive those negligences, inattentions, and flights, which feem to call in question, or utterly deny him both these pretentions.

Suspect, in general, those who remarkably affect any one virtue; who raise it above all others, and who, in a manner,

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intimate that they possess it exclusively. I say suspect thera; for they are commonly impostors: but do not be sure that they are always so; for I have sometimes known Saints really religious, Blusterers really brave, Resormers of manners really honest, and Prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common same; which, though generally right as to the great outlines of characters, is always wrong

in some particulars.

Be upon your guard against those, who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and considence upon you; for they probaby cram you with them only for their own eating; but, at the same time, do not roughly reject them upon that general supposition. Examine surther, and see whether those unexpected offers slow from a warm heart and a silly head, or from a designing head and a cold heart; for Knavery and Folly have often the same symptoms. In the sirst case, there is no danger in accepting them, valeant quantum valere possure. In the latter case, it may be useful to seem to accept them, and artfully to turn the battery upon him who raised it.

There is an incontinency of friendship among young fellows, who are affociated by their mutual pleasures only; which has, very frequently, bad consequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poffibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole fouls in common, and without the least referve. These confidences are as indiscreetly repeated, as they were made: or new pleasures, and new places, soon dissolve this ill-cemented connection; and then very ill uses are made of these rash considences. Bear your part, however, in young companies; nay, excel, if you can, in all the focial and convivial joy and festivity that become youth. Trust them with your love tales, if you please; but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is not likely to become your rival; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

These are reserves and cautions very necessary to have, but very imprudent to show; the volto scioles should accompany

them. Adieu.

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LETTER CLXXVIII.

DEAR BOY,

REAT talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind; but it is the lesser talents, the leniores virtues, which must procure you their love and affection. The former, unaffisted and unadorned by the latter, will extort praise; but will, at the same time, excite both fear and envy; two sentiments absolutely incompatible with love and affection.

Cefar had all the great vices, and Cato all the great virtues, that men could have. But Cefar had the leniores virtutes, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in spight of their reason; while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not resuse to his virtues; and, I am apt to think, that if Cesar had wanted, and Cato possessed, those leniores virtues, the former would not have attempted (at least with success) and the latter could have protected, the liberties of Rome. Mr. Addison, in his Cato, says of Cesar (and I believe with truth)

Curse on his virtues, they'we undone his country.

By which he means, those leffer, but engaging virtues, of gentleness, affability, complaisance, and good-humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible severity, the man will never be beloved. The heroism of Charles XII. of Sweden (if his brutal courage deserves that name) was univerfally admired, but the man no where beloved. Whereas Henry the IV. of France, who had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his leffer and focial virtues. We are all so formed, that our understandings are generally the dupes of our hearts, that is, of our passions; and the surest way to the former, is through the latter, which must be engaged by the leniores virtutes alone, and the manner of exerting them. The infolent civility of a proud man, is (for example) if poffible, more shocking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescenfion in him; and that his goodness alone bestows upon you, what you have no pretence to claim. He intimates his protection, instead of his friendship, by a gracious nod, instead of an usual bow; and rather fignifies his consent that you may, than his invitation that you should sit, walk, eat, or drink with him.

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The costive liberality of a purse-proud man, insults the distresses it sometimes relieves; he takes care to make you seel your own missortunes, and the difference between your situation and his; both which he infinuates to be justly merited: yours, by your folly, his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inslicts it upon you; and is (if possible) more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

These faults point out their opposite perfections, and your

own good fense will naturally suggest them to you.

But besides these lesser virtues, there are, what may be called the lesser talents or accomplishments, which are of great use to adorn and recommend all the greater; and the more so, as all people are judges of the one, and but sew are of the other. Every body seels the impression, which an engaging address, an agreeable manner of speaking, and an easy politeness, makes upon them: and they prepare the way for the savourable reception of their betters. Adieu.

LETTER CLXXIX.

London, December the 26th, O. S. 1749.

MY DEAR FRIEND,

THE New-year is the season, in which custom seems more particularly to authorise civil and harmless Lies, under the name of compliments. People reciprocally profess wishes, which they seldom form; and concern, which they seldom feel. This is not the case between you and me, where truth leaves

no room for compliments.

Dii tibi dent annos, de te nam cætera sumes; was said formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth say it to you. I will make the first part conditional, by changing, in the second, the nam into si. May you live, as long as you are sit to live, but no longer! or, may you rather die, before you cease to be sit to live, than after! My true tenderness for you, makes me think more of the manner, than of the length of your life, and forbids me to wish it prolonged, by a single day, that should bring guilt, reproach, and shame upon you. I have not malice enough in my nature, to wish that to my greatest enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reason to believe, that you will reward the former, and answer the latter; in that case may you live long, for you must live happy; de to nam cætera

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fumes. Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever, in the common acceptation of the world, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt. To that main wish, I will add, those of the good old nurse of Horace, in his Epittle to Tibullus: Sapere, you have it in a good degree already. Et fari ut possit quæ sentiat. Have you that? More, much more, is meant by it, than common speech, or mere articulation. I fear that still remains to be wished for, and I earnessly wish it to you. Gratia and Fama will inevitably accompany the above-mentioned qualifications. The Valetudo is the only one that is not in your own power, Heaven alone can grant it you, and may it do so abundantly! As for the mundus victus, non desiciente crumena, do you deserve, and I will provide them.

It is with the greatest pleasure that I consider the fair prospect which you have before you. You have feen, read, and learned more, at your age, than most young fellows have done at two or three and twenty. Your destination is a shining one, and leads to rank, fortune, and distinction. Your education has been calculated for it; and to do you justice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire; Eloquence and That is, the graces of speech and the graces of be-Manners. haviour. You may have them; they are as much in your power, as powdering your hair is: and will you let the want of them obscure (as it certainly will do) that shining prospect which presents itself to you? I am sure you will not. They are the sharp end, the point, of the nail that you are driving, which must make way first, for the larger and more solid parts to enter. Supposing your moral character as pure, and your knowledge as found, as I really believe them both to be; you want nothing for that perfection, which I have so constantly wished you, and take so much pains to give you, but Eloquence and Politeness. A man who is not born with a poetical genius, can never be a Poet; or, at best, an extreme bad one: but every man, who can speak at all, can speak elegantly and correctly, if he pleases, by attending to the best Authors and Orators; and, indeed, I would advise those, who do not speak elegantly, not to speak at all; for, I am sure, they will get more by their filence than by their speech. Politeness; whoever keeps good company, and is not polite, must have formed a resolution, and taken some pains not to be so; otherwise he would naturally and insensibly take the air, the addrefs, and the turn of those he converses with. You will, probably, in the course of this year, see as great a variety of good company, in the feveral Capitals you will be at, as in any one year of your life; and confequently must (I should hope) catch fome of their manners, almost whether you will or not; but, as I dare say that you will endeavour to do it, I am convinced

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you will succeed, and that I shall have the pleasure of finding you, at your return here, one of the best-bred men in Europe.

I imagine, that when you receive my letters, and come to those parts of them which relate to Eloquence and Politeness, you say, or at least think, What, will he never have done upon those two subjects? Has he not said all he can say upon them? Why the same thing over and over again?—If you do think or say so, it must proceed from your not yet knowing the infinite importance of those two accomplishments; which I cannot recommend to you too often, nor inculcate too strongly. But if, on the contrary, you are convinced of the utility, or rather the necessity, of those two accomplishments, and are determined to acquire them, my repeated admonitions are only unnecessary; and I grudge no trouble, which can possibly be of the least use

to you.

I flatter myself, that your stay at Rome will go a great way towards answering all my views: I am sure it will, if you employ your time, and your whole time, as you should. Your first morning hours. I would have you devote to your graver studies, with Mr. Harte; the middle part of the day, I would have employed in feeing Things; and the evenings, in feeing People. You are not, I hope, of a lazy, inactive turn, in either body or mind; and, in that case, the day is full long enough for every thing, especially at Rome, where it is not the fashion, as it is here, and at Paris, to imbezzle at least half of it at table. But if, by accident, two or three hours are fometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most feven hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is, I am persuaded, both unwholesome and stupesying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, I would advise you, however, to rife exactly, at your usual time, that you may not lose the precious morning hours; and that the want of fleep may force you to go to bed earlier the next night. This is what I was advised to do, when very young, by a very wife man; and what, I affure you, I always did, in the most diffipated part of my life. I have very often gone to bed at fix in the morning, and rose, notwithstanding, at eight; by which means I got many hours, in the morning, that my companions loft; and the want of sleep obliged me to keep good hours the next, or at least the third night. To this method I owe the greatest part of my reading; for, from twenty to forty, I should certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; fnatch, feize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till tomorrow what you can do to day. That was the rule of the famous and unfortunate Pensionary De Witt; who, by strictly following it, found time, not only to do the whole bufiness of the Republic, but to pass his evenings at assemblies and suppers, as if he had nothing else to do or think of.

Adieu, my dear friend (for such I shall call you, and as such I shall, for the suture, live with you.) For I disclaim all titles which imply an authority, that, I am persuaded, you will never give me occasion to exercise.

Multos, et felices, most fincerely, to Mr. Harte.

LETTER CLXXX.

London, January the 8th, O. S. 1750.

DEAR BOY.

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HAVE feldom or never written to you upon the subjects of Religion and Morality: your own reason, I am pertuaded, has given you true notions of both; they fpeak belt for themselves; but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example: to your own reason therefore, and to Mr. Harte, shall I refer you, for the Reality of both; and confine mytelf, in this letter, to the decency, the utility, and the necessity, of scrupulously preserving the Appearances of both. When I say the Appearances of religion, I do not mean that you should talk or act like a Missionary, or an Enthusiast, nor that you thould take up a controverfial cudgel, against whoever attacks the fect you are of; this would be both useless, and unbecoming your age: but I mean that you should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at religions equally, and which are the poor thread-bare topics of half Wits, and minute Philosophers. Even those who are filly enough to laugh at their jokes, are still wife enough to diffrust and detest their characters: for, putting moral virtues at the highest, and religion at the lowest, religion must still be allowed to be a collateral fecurity, at least, to virtue; and every prudent man will fooner trust to two securities than to one. Whenever, therefore, you happen to be in company with those pretended Esprits forts, or with thoughtless libertines, who laugh at all religion, to show their wit, or disclaim it, to compleat their riot; let no word or look of yours intimate the least approbation; on the contrary, let a filent gravity express your dislike: but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon this truth, That every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may affume, of Esprit fort, Free-thinker, or Moral Philosopher; and a wife Atheist (if such a thing there is) would, for his own interest, and character in this world, pretend to some religion.

Your moral character must be not only pure, but, like Cesar's wife, unsuspected. The least speck, or blemish, upon it, is fatal. Nothing degrades and vilines more, for it excites and unites

detestation

derestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries : nay, there are still, if possible, more unaccountable wretches; I mean those, who affect to preach and propagate fuch abfurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit, and infamy, upon all who converse with them. But, as you may, sometimes, by accident, fall into such company, take great care that no complaifance, no good-humour, no warmth of festal mirth, ever make you feem even to acquiesce, much less to approve or applaud, fuch infamous doctrines. On the other hand; do not debate, nor enter into serious argument, upon a subject so much below it: but content yourfelf with telling these Apostles, that you know they are not ferious; that you have a much better opinion of them than they would have you have; and that, you are very fure, they would not practife the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as your moral character, and nothing which it is your interest so much to preserve pure. Should you be suspected of Injustice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you efteem, friendship, or respect. A strange concurrence of circumstances hath sometimes raised very bad men to high stations; but they have been raifed like criminals to a pillory, where their persons and their crimes, by being more conspicuous, are only the more known, the more detefted, and the more pelted and infulted. If, in any case whatsoever, affectation and oftentation are pardonable, it is in the case of morality; though, even there, I would not advise you to a pharifaical pomp of virtue. But I will recommend to you a most scrupulous renderness for your moral character, and the utmost care not to say or do the least thing, that may, ever so slightly, taint it. Show yourself upon all occasions, the advocate, the friend, but not the bully of Virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who had, by all forts of crimes, amassed immense wealth) was fo sensible of the disadvantage of a bad character, that I heard him once fay, in his impudent, profligate manner, that, though he would not give one farthing for Virtue, he would give ten thousand pounds for a character : because he should get a hundred thousand pounds by it: whereas he was so blasted that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect, what a wife rogue would purchase so dear?

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There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean Lying: though it is inseparably attended with. more infamy and loss than any other. The prudence and necessity of often concealing the truth, infenfibly feduces people to violate It is the only art of mean capacities, and the only refuge of mean spirits. Whereas concealing the truth, upon proper occafions, is as prudent and innocent, as telling a lie, upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign Court, and that the Minister of that Court is absurd or impertinent enough to ask you what your instructions are? Will you tell him a lie; which, as foon as found out, and found out it certainly will be, must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with firmness, That you are surprized at such a question; that you are perfuaded he does not expect an answer to it; but that, at all even's, he certainly will not have one. Such an answer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickster, no confidence will be placed in you, nothing will be communicated to you, and you will be in the fituation of a man who has been burned in the cheek; and who, from that mark, cannot afterwards get an honest livelihood if he would, but must continue a thief.

Lord Bacon, very justly, makes a distinction between Simulation and Diffimulation; and allows the latter rather than the former: but flill observes, that they are the weaker fort of Politicians who have recourse to either. A man who has strength of mind, and strength of parts, wants neither of them. Certainly (fays he) the ablest men that ever were, have all had an openness and frankness of dealing, and a name of certainty and veracity; but then, they were like horses well managed; for they could tell, passing well, when to flop, or turn: and at fuch times, when they thought the case indeed required some dissimulation, if then they used it, it came to pass, that the former opinion spread abroad, of their good faith and clearness of dealing, made them almost invisible are people who indulge themselves in a fort of lying, which they reckon innocent, and which in one fense is so; for it hurts nobody but themselves. This fort of lying is the spurious offspring of vanity, begotten upon folly: these people deal in the marvellous; they have feen some things that never existed; they have feen other things which they never really faw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been faid or done in any place, or in any company? they immediately prefent and declare themselves eye or

ear witnesses of it. They have done feats themselves unattempt ed, or at least unperformed, by others. They are always the heroes of their own fables; and think that they gain confideration, or at least present attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diffrust: for one must naturally conclude, that he who will tell any lie from idle vanity, will not fcruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man: and with reason: for it is possible for a woman to be virtuous, though not strictly chaste: but it is not possible for a man to be virtuous without strict veracity. The slips of the poor women are sometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's fake, be scrupulously jealous of the purity of your moral Character; keep it immaculate, unblemished, unfullied; and it will be unsuspected. Defamation and calumny never attack, where there is no weak place: they magnify, but they do not create.

There is a very great difference between that purity of character, which I so earnestly recommend to you; and the Stoical gravity and aufterity of character, which I do by no means recommend to you. At your age, I would no more wish you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleafure, as well as a man of business. Enjoy this happy and giddy time of your life; shine in the pleasures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral Character; for those mistaken young Fellows, who think to shine by an impious or immoral Licentiousness, shine only from their flinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character; and without dignity of character it is impossible to rise in the world. You must be respectable, if you will be respected. I have known people slattern away their character, without really polluting it; the consequence of which has been, that they have become innocently contemptible; their merit has been dimmed, their pretensions unregarded, and all their views defeated. Character must be kept bright, as well as clean. Content yourfelf with mediocrity in nothing. In purity of character, and in politeness of manners, labour to excel all, if you with to equal many. Adieu.

LETTER CLXXXI.

London, January the 11th, O. S. 1750.

MY DEAR FRIEND,

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TESTERDAY I received a Letter from Mr. Harte, of the 31st December, N.S which I will answer soon; and for which I defire you to return him my thanks now. He tells me two things, that give me great farisfaction; one is, that there are very few English at Rome; the other is, that you frequent the best foreign companies. This last is a very good symptom; for a man of fense is never desirous to frequent those companies, where he is not defirous to pleate, or where he finds that he difpleases. It will not be expected in those companies, that, at your age, you should have the Garto, the Difinvoltura, and the Leggiadria of a man of five-and-twenty, who has been long used to keep the best companies; and therefore do not be discouraged, and think yourtelf either flighted or laughed at, because you fee others, older and more used to the world, casier, more familiar, and consequently, rather better received in those companies than yourfelf. In time your turn will come; and if you do but show an inclination, a defire to pleafe, though you should be embarraffed, or even err in the means, (which must necessarily happen to you at first) yet the will (to use a vulgar expression) will be taken for the deed; and people, instead of laughing at you, will be glad to instruct you. Good-sente can only give you the great outlines of good-breeding; but observation and usage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to show the utmost respect to people of certain ranks and characters, and, confequently, you will show it; but the proper, the delicate manner of showing that respect, nothing but observation and time can give.

I remember that when, with all the awkwardness and rust of Cambridge about me, I was first introduced into good company, I was frightened out of my wits. I was determined to be, what I thought, civil; I made fine low bows, and placed myself below every body; but when I was spoken to, or attempted to speak myself, obstupui, steteruntque comæ. et vox faucibus hæst. faw people whisper, I was sure it was at me; and I thought myfelf the fole object, of either the ridicule or the censure of the whole company: who, God knows, did not trouble their heads about me. In this way I fuffered, for some time, like a criminal at the Bar; and should certainly have renounced all polite company for ever, if I had not been so convinced of the absolute necessity of forming my manners upon those of the best companies, that I had determined to persevere, and suffer any thing, or every thing, rather than not compass that point Insensibly it grew easier to me; and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering; if,

now and then, some charitable people seeing my embarrassiment. and being desœuvre themselves, came and spoke to me, I confidered them as angels fent to comfort me, and that gave me a little courage. I got more foon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day; the answered me, very civilly, that she thought fo too; upon which the conversation ceased, on my part, for fome time, till she, good-naturedly resuming it, spoke to me thus; " I fee your embarraffment, and I am fure that the few " words you said to me, cost you a great deal; but do not be " discouraged for that reason, and avoid good company. We " fee that you desire to please, and that is the main point; " you want only the manner, and you think that you want it " still more than you do. You must go through your no-" viciate before you can profess good-breeding; and, if you " will be my Novice, I will present you to my acquaintance as " fuch."

You will easily imagine how much this Speech pleased me, and how aukwardly I answered it; I hemm'd once or twice (for it gave me a bur in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reason to distrust my own behaviour, not being used to fine company; and that I should be proud of being her Novice, and receiving her instructions. As soon as I had sumbled out this answer, she called up three or four people to her, and said, * Scavez wous (for she was a foreigner, and I was abroad) que j'ai entrepris ce jeune homme, et qu'il le faut rassurer? Pour moi, je crois en avoir fait la conquête, car il s'est émancipé dans le moment au point de me dire, en tremblant, qu'il faisoit chaud. Il faut que vous m'aidiez à le dérouiller. Il lui faut nécessairement une passion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au resse, mon Novice, n'allez

pas vous encanailler avec des filles d'Opéra, et des Comédiennes,

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^{* &}quot;Do you know that I have undertaken this young man, and he must be encouraged? As for me, I think I have made a conquest of him; for he just now ventured to tell me, altho' tremblingly, that it is warm. You will affish me in possibling him. He nust necessarily have a passion for some-body; if he does not think me worthy of being the object, we will seek out some other. However, my Novice, do not disgrace yourself by frequenting Opera girls and Actresses: who will not require of you Sentiments and Politeness, but will be your ruin in every respect. I repeat it to you, my friend, if you should get into low, mean company, you will be undore. Those creatures will destroy your fortune and your health, corrupt your morals, and you will never acquire the style of good company."

qui vous épargneront les fraix et du Sentiment et de la Politesse, mais qui vous en couteront bien plus à tout autre égard. Je vous le dis encore; si vous vous encanaillez vous êtes perdu, mon ami. Ces Malheureuses ruineront et vôtre fortune, et vôtre santé, corromperont vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie. The company laughed at this lecture, and I was stunned with it. I did not know whether she was serious or in jest. By turns I was pleased, ashamed, encouraged, and dejected. But when I found, asterwards, that both she, and those to whom she had presented me, countenanced and protected me in company, I gradually got more assurance, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, asterwards more freely, and

at last, I joined habit and invention.

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All this will happen to you, if you persevere in the desire of pleasing, and shining, as a Man of the World; that part of your character is the only one, about which I have at prefent the least doubt. I cannot entertain the least suspicion of your moral character; your learned character is out of question. Your polite character is now the only remaining object that gives me the least anxiety; and you are now in the right way of finishing it. Your constant collision with good company will, of course, smooth and polish you. I could wish that you would fay, to the five or fix men or women with whom you are the most acquainted, That you are fensible, that, from youth and inexperience, you must make many mistakes in good-breeding; that you beg of them to correct you, without referve, whereever they see you tail; and that you shall take such admonitions as the strongest proofs of their friendship. Such a confession and application will be very engaging to those to whom you make them. They will tell others of them, who will be pleased with that disposition, and, in a friendly manner, tell you of any little slip or error. The Duke de Nivernois would, I am fure, be charmed, if you dropped tuch a thing to him; adding, that you loved to address yourself always to the best masters. Observe also, the different modes of good-breeding of feveral nations, and conform yourfelf to them respectively. Use an easy civility with the French, more ceremony with the Italians, and still more with the Germans; but let it be without embarraffment, and with eafe Bring it, by use, to be habitual to you; for, if it seems unwilling and forced, it will never please. Omnis Aristippum decuit Color, et Res. Acquire an easiness and versatility of manners, as well as of mind; and, like the Cameleon, take the hue of the company you are with.

There

At that time Embassador from the Court of France at Rome.

There is a fort of veteran women of condition, who having lived always in the grand monde, and having possibly had some gallantries, together with the experience of five and-twenty or thirty years, form a young fellow better than all the rules that can be given him. These women, being past their bloom, are extremely flattered by the least attention from a young fellow; and they will point out to him those manners and attentions that p'eased and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make some of those women your friends; which a very little matter will do. Ask their advice, tell them your doubts or difficulties, as to your behaviour: but take great care not to drop one word of their experience; for experience implies age, and the suspicion of age, no woman, let her be ever so old, ever forgives.

I long for your picture, which Mr. Harte tells me is now drawing. I want to see your countenance, your air, and even your dress; the better they all three are, the better; I am not wise enough to despise any one of them. Your dress, at least, is in your own power, and I hope that you mind it to a

proper degree. Yours, Adieu.

LETTER CLXXXII.

London, January the 18th, O. S. 1750.

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MY DEAR FRIEND. Consider the solid part of your little edifice as so near being finished and completed, that my only remaining care is about the embellishments; and that must now be your principal care too. Adorn yourfelf with all those graces and accomplishments, which, without folidity, are frivolous; but without which, folidity is, to a great degree, useless. Take one man, with a very moderate degree of knowledge, but with a pleasing sigure, a prepoffesting address, graceful in all that he says and does, polite, liant, and, in short, adorned with all the lesser talents; and take another man, with found fense and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every pursuit of every kind, but in truth there will be no fort of competition between them. But can every man acquire these advantages? I say Yes, if he please; supposing he is in a situation, and in circumstances, to frequent good company. Attention, observation, and imitation, will most infallibly do it. When you tee a man, whose first abord strikes you, prepossessen you in his favour, and makes you entertain a good opinion of him, you do n t know why: analyse that abord, and examine, within yourfell, the feveral paris that composed it; and you will generally find it to be the refult, the happy affemblage of modelty norm unaffed, respect without timidity, a genteel, bur unaffective attitude of body and limbs, an open, chearful, but uninstraing countenance, and a dress, by no means negligent,

and yet not foppish. Copy him then, not servilely, but as some of the greatest masters in paintings have copied others; infomuch that their copies have been equal to the originals, both as to beauty and treedom. When you fee a man, who is universally allowed to shine as an agreeable, well-bred man, and a fine gentleman, (as for example, the Duke de Nivernois) attend to him, watch him carefully; observe in what manner he addresses himself to his superiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of conversation, in the several situations of morning visits, the table, and the evening amusements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find that he takes care never to fay or do any thing, that can be construed into a flight, or a negligence; or that can, in any degree, mortify people's vanity and felf-love: on the contrary, you will perceive that he makes people pleased with him, by making them first pleased with hemselves: he shews respect, regard, esteem, and attention, where they are severally proper; he sows

them with care, and he reaps them in plenty.

These amiable accomplishments are all to be acquired by use and imitation; for we are, in truth, more than half what we are by imitation. The great point is, to chuse good models, and to study them with care. People infensibly contract, not only the air, the manners, and the vices, of those with whom they commonly converse, but their virtues too, and even their way of thinking. This is so true, that I have known very plain understandings catch a certain degree of wit, by constantly conversing with those who had a great deal. Persist, therefore in keeping the best company, and you will insensibly become like them; but if you add attention and observation, you will very foon be one of them. This inevitable contagion of company, shews you the necessity of keeping the best, and avoiding all other; for in every one, something will stick. You have hitherto, I confess, had very few opportunities of keeping polite company. Westminfter school is, undoubtedly, the seat of illiberal manners and brutal behaviour. Leiplig, I suppose, is not the seat of refined and elegant manners. Venice, I believe, has done something; Rome, I hope, will do a great deal more; and Paris will, I dare fay, do all that you want: always supposing, that you frequent the best companies, and in the intention of improving and forming yourfelf; for, without that intention, nothing will do.

I here subjoin a list of all those necessary, ornamental accomplishments (without which, no man living can either please, or rife in the world) which hitherto I fear you want, and which

only require your care and attention to possess.

To speak elegantly, whatever language you speak in; without which, nobody will hear you with pleasure, and, confequently, you will speak to very little purpose.

An agreeable and diffinct elocution; without which nobody will hear you with patience: this, every body may acquire,

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legligent, and who is not born with some imperfection in the organs of speech. You are not; and therefore it is wholly in your power. You need take much less pains for it than Demosthenes did.

A diffinguished politeness of mannes and address; which common fense, observation, good company, and imitation, will

infallibly give you, if you will accept of it.

A genteel carriage, and graceful motions, with the air of a man of fashion. A good dancing-master, with some care on your part, and some imitation of those who excel, will soon bring this about.

To be extremely clean in your person, and persectly well dreffed, according to the fashion, be that what it will. Your negligence of your drefs, while you were a school-boy, was

pardonable, but would not be fo now.

Upon the whole, take it for granted, that, without these accomplishments, all you know, and all you can do, will avail you very little. Adieu.

LETT ERCLXXXIII.

London, January the 25th, O. S. 1750.

MY DEAR FRIEND.

T is so long since I have heard from you, that I suppose Rome engrosses every moment of your time; and if it engroffes it in the manner I could wish, I willingly give up my share of it. I would rather prodesse quam conspici. Put out your time, but to good interest; and I do not desire to borrow much of it. Your studies, the respectable remains of antiquity, and your evenings amusements, cannot, and indeed ought not, to leave you much time to write. You will probably never fee Rome again; and therefore you ought to fee it well now: by feeing it well, I do not mean only the buildings, statues, and paintings; though they undoubtedly deferve your attention: but I mean feeing into the constitution and government of it. But these things certainly occur to your own common sense.

How go your pleasures at Rome? Are you in fashion there; that is, do you live with the people who are? The only way of being so yourself, in time. Are you domestic enough in any considerable house to be called le petit Stanbope? Has any woman of fashion and good-breeding taken the trouble of abusing and laughing at you amicably to your face? Have you found a good décrotteuse? For those are the steps by which you must rise to politeness. I do not presume to ask if you have any attachment, because I believe you will not make me your Confidant; but this I will say eventually, that if you have one, il faut bien paier d'attentions et de petits soins, if you would have your facrifice propitiously received. Women are not so much taken by beauty as men are, but prefer those men who show

them the most attention.

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COL Wil * Would you engage the lovely fair? With gentlest manners treat her; With tender looks and graceful air, In sostest accents greet her.

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Verse were but vain, the Muses sail, Without the Graces aid; The God of verse could not prevail To stop the flying maid.

Attention by attentions gain,
And merit care by cares;
So shall the nymph reward your pain,
And Venus crown your prayers.

Probatum eft.

A man's address and manner, weighs much more with them than his beauty; and, without them, the Abbati and the Monfigneri will get the better of you. This address and manner should be exceedingly respectful, but at the same time easy, and unembarrassed. Your chit-chat or entregent with them, neither can, nor ought to be very solid; but you should take care to turn and dress up your trisses prettily, and make them every now and then convey indirectly some little piece of flattery. A san, a ribband, or a head-dress, are great materials for gallant differtations, to one who has got le ton léger et aimable de la bonne compagnie. At all events, a man had better talk too much to women than too little; they take silence for dullness, unless where they think that the passion they have inspired, occasions it; and in that case they adopt the notion, that

Silence in love betrays more woe,

Than words, though e'er so witty;

The beggar that is dumb, we know,

Deserves a double pity.

A propos of this subject; What progress do you make in that language, in which Charles the Vth said, that he would choose to speak to his Mistres? Have you got all the tender diminutives, in etta, ina, and ettina; which, I presume, he alluded to? You already possess, and, I hope, take care not to forget, that language which he reserved for his horse. You are absolutely master, too, of that language, in which he said he would converse with men; French. But, in every language, pray attend carefully to the choice of your words, and to the turn of your expression. Indeed, it is a point of very great consequence. To be heard with success, you must be heard with pleasure: words are the dress of thoughts; which should

These three stanzas are the late Earl of Chesterfield's.

no more be presented in rags, tatters, and dirt, than your perfon should. By the way; Do you mind your person and your
dress sufficiently? Do you take great care of your teeth? Pray
have them put in order by the best operator in Rome. Are
you be-laced, be-powdered, and be feathered, as other young
fellows are, and should be? At your age, il faut du brillant,
et même un peu de fracas, mais point de médiocre, il faut un air
wif, aisé et noble. Avec les hommes, un maint en respectueux et en
même tems respectable; avec les semmes, un caquet liger, enjoué, et
badin, mais toujours sort poli.

To give you an opportunity of exerting your talents, I fend you, here inclosed, a letter of recommendation from Monsieur Villettes, to Madame de Simonetti at Milan; a woman of the first fashion and consideration there: and I shall, in my next, send you another, from the same person, to Madame Clerici, at the same place. As these two Ladies' houses are the resort of all the people of sashion at Milan, those two recommendations will introduce you to them all. Let me know, in due time, if you have received these two letters, that I may have

them renewed, in case of accidents.

Adieu, my dear friend! Study hard; divert yourself heartily: distinguish carefully, between the pleasures of a man of fashion, and the vices of a scoundrel: pursue the former, and abhor the latter, like a man of sense.

L E T T E R CLXXXIV.

London, February the 5th, O.S. 1750.

MY DEAR FRIEND,

TERY few people are good economists of their Fortune, and still fewer of their Time; and yet, of the two, the latter is the most precious. I heartily wish you to be a good economist of both; and you are now of an age to begin to think feriously of those two important articles. Young people are apt to think that they have so much time before them, that they may fquander what they please of it, and yet have enough left; as very great fortunes have frequently feduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous Secretary of the Treasury, in the reigns of King William, Queen Anne, and King George the First, used to fay, take care of the pence, and the pounds will take care of themselves. To this maxim, which he not only preached, but practifed, his two grandfons, at this time, owe the very confiderable fortunes that he left t'iem.

This holds equally true as to Time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at e end of the year, would amount to a very considerable portion of time.

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For example: you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home: instead of fauntering away that intermediate time at a coffee house, and possibly alone; return home, write a letter, beforehand, for the en-fuing post, or take up a good book, I do not mean Descartes, Mallebranche, Locke, or Newton, by way of dipping; but fome book of rational amusement; and detached pieces, as Horace, Boileau, Waller, La Bruyere, &c. This will be so much time faved, and by no means ill employed. Many people lofe a great deal of time by reading: for they read frivolous and idle books: fuch as the abfurd Romances of the two last centuries; where characters, that never existed, are insipidly displayed, and sentiments, that were never felt, pompously described. The oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales. Or, the new flimfy brochures that now swarm in France, of Fairy Tales, Reflexions sur le Cœur et l'Esprit, Métaphysique de l'Amour, Analyse des beaux Sentimens; and fuch fort of idle frivolous stuff, that nourishes and improves the mind just as much as whipped cream would the body. Stick to the best established books in every language; the celebrated Poets, Historians, Orators, or Philosophers. By these means (to use a city metaphor) you will make fifty per cent. of that time, of which others do not make above three or four, or probably nothing at all.

Many people lose a great deal of their time by lazines; they loll and yawn in a great chair, tell themselves that they have not time to begin any thing then, and that it will do as well another time. This is a most unfortunate disposition, and the greatest obstruction to both knowledge and business. At your age, you have no right nor claim to laziness; I have, if I please, being emeritus. You are but just listed in the world, and must be active, diligent, indefatigable. If ever you propose commanding with dignity, you must serve up to it with diligence.

Never put off till to morrow what you can do to-day.

Dispatch is the soul of business; and nothing contributes more to Dispatch, than Method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be very much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors, upon different subjects. Keep a useful and short common-place book

book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which, History is only a confused heap of sacts. One method more I recommend to you, by which I have found great benefit, even in the most distipated part of my life; that is, to rife early, and at the same hour every morning, how late soever you may have sate up the night before. This secures you an hour or two, at least, of reading or restection, before the common interruptions of the morning begin; and it will save your constitution, by forcing

you to go to bed early, at least, one night in three.

You will fay, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble spirit and fire of youth. I deny it; and affert, on the contrary, that it will procure you, both more time and more tafte for your pleasures; and, so far from being troublesome to you, that, after you have pursued it a month, it would be troublesome to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food: and business can never be done without method: it raises the spirit for pleasures; and a spellacle, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has loft, the preceding part of the day; nay, I will venture to fay, that a fine lady will feem to have more charms, to a man of fludy or business, than to a faunterer. The same listlessness runs through his whole conduct, and he is as infipid in his pleafures, as inefficient in every thing elfe.

I hope you earn your pleasures, and consequently taste them; for, by the way, I know a great many men, who call themfelves men of pleasure, but who, in truth, have none. They adopt other people's, indiscriminately, but without any taste of their own. I have known them often inflict excesses upon themselves, because they thought them genteel; though they fate as awkwardly upon them as other people's clothes would have done. Have no pleasures but your own, and then you will shine in them. What are yours? Give me a short history of them. Tenez vous votre coin a table et dans les bonnes compagnies? Y brillez vous du coté de la politesse, de l'enjouement, du hadinoge? Etes vous galant? Filez vous le parfait amour? Est il question de ficchir par vos soins et par vos attentions les rigueurs de quelque fière Princesse? You may fasely truft me; for, though I am a fevere cenfor of Vice and Folly, I am a friend and advocate for Pleasures, and will contribute all in my power to

There is a certain dignity to be kept up in pleasures, as well as in business. In love, a man may lose his heart with dignity; but if he loses his nose, he loses his character into the bargain.

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At table, a man may, with decency, have a distinguishing palate; but indiscriminate voraciousness degrades him to a glutton. A man may play with decency, but if he games he is disgraced. Vivacity and wit make a man shine in company; but trite jokes, and loud laughter, reduce him to a bussion. Every virtue, they say, has its kindred vice; every pleasure, I am sure, has its neighbouring disgrace. Mark carefully, therefore, the line that separates them, and rather stop a yard short, than step an inch beyond it.

I wish to God that you had as much pleasure in following my advice, as I have in giving it you, and you may the easier have it, as I give you none that is inconsistent with your pleasure. In all that I say to you, it is your interest alone that I consider: trust to my experience; you know you may to my affection. Adieu.

I have received no letter yet, from you or Mr. Harte.

LETTER CLXXXV.

London, February the 8th, O. S. 1750.

MY DEAR FRIEND,

You have, by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease; I mean, the easy books in it: and indeed, in that, as well as in every other language, the easiest books are generally the best; for, whatever author is obscure and difficult, in his own language, certainly does not think clearly. This is, in my opinion, the case of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of it divino; I mean Dante. Though I formerly knew Italian extremely well, I could never understand him; for which reason, I had done with him, fully convinced that he was not worth the pains necessary to understand him.

The good Italian authors are, in my mind, but few; I mean authors of invention; for there are, undoubtedly, very good Historians, and excellent Translators. The two Poets worth your reading, and, I was going to say, the only two, are Tasso and Ariosto. Tasso's Gierusalemme Liberata, is altogether unquestionably a fine Poem, though it has some low, and many false thoughts in it: and Boileau very justly makes it the mark of a bad taste, to compare le Clinquant du Tasse, a l'Or de Virgile. The image, with which he adorns the introduction of his Epic Poem, is low and disgusting; it is that of a froward, sick, puking child, who is deceived into a dose of necessary physic by du bon bon. The verses are these.

Cosi all' egro fanciul porgiamo aspersi Di soavi licor gli orli del vaso: Succhi amari ingannato intanto ei beve, E dall' inganno suo vita riceve. However, the Poem, with all its faults about it, may justly be called a fine one.

If fancy, imagination, invention, description, &c. constitute a Poet. Ariosto is, unquestionably, a great one. His Orlando, it is true, is a medley of lies and truth, sacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damfels: but then he gives it you very fairly for what it is, and does not pretend to put it upon you for the true Epopée, or Epic Poem. He tays,

Le Donne, i Cavalier, l'arme, gli amori Le cortesee, l'audaci imprese, io canto.

The connections of his stories are admirable, his reflections just, his sneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends, notwithstanding.

- ch'el fior virginal cost avea salvo, Come selo portò dal matern' alvo,

The Author adds, very gravely,

Forse era ver, ma non però credibile A chi del senso suo fosse Signore.

Astolpho's being carried to the moon, by St. John, in order to look for Orlando's lost wits, at the end of the 34th book, and the many lost things that he finds there, is a most happy extravagancy, and contains, at the same time, a great deal of sense. I would advise you to read this Poem with attention. It is, also, the source of half the tales, novels, and plays, that have been written since.

The Pastor Fido of Guarini is so celebrated, that you should read it; but in reading it, you will judge of the great propriety of the characters. A parcel of shepherds and shepherdesses, with the true pastoral simplicity, talk metaphysics, epigrams, concetti, and

quibbles, by the hour, to each other.

The Aminta del Tass, is much more what it is intended to be, a Pattoral; the shepherds, indeed, have their concetti, and their antitheses; but are not quite so sublime and abstracted as those in Pastor Fido. I think that you will like it much the best of the two.

Petrarca is, in my mind. a fing-fong, love-fick Poet; much admired, however, by the Italians: but an Italian, who should think no better of him than I do, would certainly say, that he deferved his Laura better than his Laura; and that wretched quibble

would be reckoned an excellent piece of Italian wit.

The Italian Profe writers, (of invention I mean) which I would recommend to your acquaintance, are Machiavello and Bocaccio; the former, for the established reputation which he has acquired, of a consummate Politician, whatever my own private sentiments

may be of either his politics or his morality: the latter, for his great invention, and for his natural and agreeable manner of tel-

ling his stories.

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ed, nts ay Guicciardini, Bentivoglio, Davila, &c. are excellent historians, and deserve being read with attention. The nature of history checks, a little, the slights of Italian imaginations; which, in works of invention, are very high indeed. Translations curb them still more; and their translations of the classics are incomparable; particularly the first ten, translated in the time of Leo the Xth, and inscribed to him, under the title of the Collana. That original Collana, has been lengthened since; and, if I mis-

take not, confifts now, of one hundred and ten volumes

From what I have said, you will easily guess, that I meant to put you upon your guard; and not to let your sancy be dazzled and your taste corrupted, by the concetti, the quaintnesses, and salse thoughts, which are too much the characteristics of the Italian and Spanish authors. I think you are in no great danger, as your taste has been formed upon the best ancient models; the Greek and Latin authors of the best ages, who indulge themselves in none of the puerilities I have hinted at. I think I may say, with truth, that true wit, sound taste, and good sense, are now as it were engrossed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances, the Italians, are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am sure, very often sly out of sight

I recommended to you, a good many years ago, and I believe you then read La manifre de bien penser dans les ouvrages d'esprit, par le Pere Boubours; and I think it very well worth your reading again, now that you can judge of it better. I do not know any book that contributes more to form a true taste; and you find there, into the bargain, the most celebrated passages both of the ancients and the moderns; which refresh your memory with what you have formerly read in them separately. It is followed by a book much of the same size by the same author, entitled, Suite

des Penfes ingenieuses.

To do justice to the best English and French authors, they have not given into that falle taste: they allow no thoughts to be good, that are not just, and sounded upon truth. The Age of Lewis XIV. was very like the Augustan; Boileau, Moliere, la Fontaine, Racine, &c. established the true, and exposed the false taste. The reign of King Charles II. (meritorious in no other respect) banished salse taste out of England, and proscribed Puns, Quibbles, Acrostics, &c. Since that, salse wit has renewed its attacks, and endeavoured to recover its lost empire, both in England and France; but without success: though I must say with more success in France than in England: Addison, Pope, and Swist, having vigorously defended the rights of good sense; which is more than can be said of their cotemporary French authors; who

have of late had a great tendency to le faux brillant, le rofinement et l'ento tillement. And Lord Roscommon would be more in the right now, than he was then, in faying, that

The English bullion of one sterling line, Drawn to French wire, would through whole pages shine.

Lose no time, my dear child, I conjure you, in forming your tafte your manners, your mind, your every things: you have but two years time to do it in; for whatever you are to a certain degree, at twenty, you will be, more or less, all the rest of your life. May it be a long and happy one! Adieu.

LETTER CLXXXVI.

London, February the 22d, O.S. 1750.

MY DEAR FRIEND,

IF the Italian of your letter to Lady Chesterfield was all your own, I am very well fatisfied with the progress which you have made in that language in to short a time; according to that gradation, you will, in a very little time more, be mafter of it. Except at the French Embaffador's, I believe you hear only Italian spoke; for the Italians speak very little French, and that little generally very ill. The French are even with them, and generally speak Italian as ill; for I never knew a Frenchman in my life who could pronounce the Italian ce ci, or ge gi. Your defire of pleafing the Roman Ladies will of course give you, not only the desire, but the means, of speaking to them elegantly in their own language. The Princess Borghese, I am told, speaks French both ill and unwillingly; and therefore you should make a merit to her of your application to her language. She is, by a kind of prescription (a longer than she would probably wish) at the head of the beau monde at Rome; and can, consequently. establish or destroy a young fellow's fashionable character. If she declares him amabile e leggiadro, others will think him fo, or, at least, those who do not, will not dare to say so. There are in every great town fome fuch women, whose rank, beauty, and fortune, have conspired to place them at the head of the fashion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers good-breeding; without which they could keep up no dignity; but would be vilified by those very gallantries which put them in vogue. It is with these women, as with Ministers and Favourites at Court; they decide upon fashion and characters, as those do of fortunes and preferments. Pay particular court, therefore, wherever you are, to these semale sovereigns of the beau monde: their recommendation is a passport through all the realms of politeness. But then, remember that they require minute officious attentions. You should, if possible, guess at, and anticipate, all their little fancies and inclinations; make yourfelf familiarly and domestically useful to them, by offering yourfelf for all their little commissions, and affisting in doing the honours of their houses, and entering with seeming zeal into
all their little grievances, bustles, and views; for they are always busy. It you are once ben ficcate at the Palazzo Borghese,
you will soon be in fashion at Rome; and being in fashion, will
soon fashion you; for that is what you must now think of very

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I am forry that there is no good dancing-master at Rome, to form your exterior air and carriage; which I doubt, are not yet the genteelest in the world. But you may, and I hope you will, in the mean time, observe the air and carriage of those who are reckoned to have the best, and form your own upon them. Ease, gracefulness, and dignity, compose the air and address of a Man of Fashion; which is as unlike the affected attitudes and motions of a petit maitre, as it is to the awkward, negligent, clumfy, and

flouching manner of a booby.

I am extremely pleased with the account Mr. Harte has given me of the allotment of your time at Rome. Those five hours every morning, which you employ in serious studies with Mr. Harte, are laid out with great interest, and will make you rich all the rest of your life. I do not look upon the subsequent morning hours, which you pass with your Cicerone, to be ill disposed of; there is a kind of connection between them: and your evening diversions, in good company, are, in their way, as useful and necessary. This is the way for you to have both weight and lustre in the world; and this is the object which I always had in view in your education.

Adieu, my friend! Go on and prosper.

Mr. Grevenkop has just received Mr. Harte's letter of the 19th, N. S.

L E T T E R CLXXXVII.

London March the 8th, O. S. 1750.

Iving, I mean living with lustre and honour to yourself, with utility to society; doing what may deserve to be written, or writing what may deserve to be read: I should wish both. Those who consider life in that light, will not idly lavish one moment. The present moments are the only ones we are sure of, and as such the most valuable; but yours are doubly so, at your age; for the credit, the dignity, the comfort and the pleasure of all your future moments, depend upon the use you make of your present ones.

I am extremely fatisfied with your present manner of employing your time; but will you always employ it as well? I am far from meaning always in the same way; but I mean as well in proportion, in the variation of age and circumstances. You now

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fludy five hours every morning; I neither suppose that you will, nor defire that you should, do so for the rest of your life. Both bufiness and pleasure will justly and equally break in upon those But then, will you always employ the leifure, they leave you, in uteful studies? If you have but an hour, will you im. prove that hour, inflead of idling it away? While you have fuch a friend and monitor with you as Mr. Harte, I am fure you will. But, suppose that business and situations should, in six or seven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourfelf? May I be twe that you will employ some part of every day, in adding fomething to that stock of knowledge which he will have left you? May I hope that you will allor one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company, and people of fashion? Those pleasures I recommend to you; I will promote them, I will pay for them: but I will neither pay for, nor fuffer, the unbecoming, difgraceful, and degrading pleasures (they cannot be called pleasures) of low and profligate company. I confess, the pleasures of high life are not always strictly philosophical; and, I believe, a Stoic would blame my indulgence; but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you are rather less so, at eighteen. The pleafures of the table among people of the first fashion, may, indeed, fometimes, by accident, run into excesses; but they will never fink into a continued course of gluttony and drunkenness. gallantry of high life, though not strictly justifiable, carries, at least, no external marks of infamy about it. Neither the heart nor the constitution is corrupted by it; neither nose nor character loft by it: manners, possibly, improved. Play, in good company, is only play, and not gaming; not deep, and, confequently, not dangerous, nor dishonourable. It is only the inter-acts of other amulements.

This, I am fure, is not talking to you like an old man, though it is talking to you like an old friend: these are not hard conditions to ask of you. I am certain you have sense enough to know how reasonable they are on my part, how advantageous they are on yours; but have you resolution enough to perform them? Can you withstand the examples and the invitations of the profligate and their infamous missionaries? For I have known many a young sellow seduced by a mauvaise bonte, that made him ashamed to resuse. These are resolutions which you must form, and steadily execute for yourself, whenever you lose the friendly care and assistance of your Mentor. In the mean time make a greedy use of him; exhaust him if you can of all his knowledge; and get the Prophet's mantle from him, before he is taken away himself.

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You feem to like Rome; How do you go on there? Are you got into the infide of that extraordinary government? Has your Abbate Foggini discovered many of those mysteries to you? Have you made an acquaintance with some eminent Jesuits? I know no people in the world more instructive. You would do very well to take one or two such fort of people home with you to dinner every day: it would be only a little minestra and macaroni the more; and a three or four hours conversation de suite produces a thousand useful informations, which short meetings and snatches at third places do not admit of; and many or those gentlemen are, by no means, unwilling to dine gratis. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the same time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

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I have been lately informed of an Italian book, which I believe may be of use to you, and which, I dare say, you may get at Rome: written by one Alberti, about fourscore, or a hundred years ago, a thick quarto. It is a classical description of Italy; from whence, I am assured, that Mr. Addison, to save himself trouble, has taken most of his remarks and classical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Ariofto I hope is one of them. Pray apply yourself diligently to Italian; it is so easy a language, that speaking it constantly, and reading it often, must, in six months more, make you perfectly master of it: in which case you will never forget it; for we only forget those things of which we know but little.

But, above all things, to all that you learn, to all that you fay, and to all that you do, remember to join the Graces. All is imperfect without them; with them, every thing is, at least, to-lerable. Nothing could hurt me more than to find you unattended by them. How cruelly should I be shocked, if, at our first meeting, you should present yourself to me without them? Invoke then, and sacrifice to them every moment: they are always kind, where they are assiduously courted. For God's sake, aim at perfection in every thing: Nil actum reputans si quid superesset agendum. Adieu. Yours, most tenderly.

L E T T E R CLXXXVIII.

London, March the 19th, O. S. 1750.

MY DEAR FRIEND,

Acknowledge your last letter of the 24th February N. S. In return for your earthquake, I can tell you that we have had, here, more than our share of earthquakes, for we had two very strong ones in eight-and-twenty days. They really do too much honour to our cold climate; in your warm one, they are compensated by favours from the sun, which we not

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I did not think that the present Pope was a fort of man, to build feven modern little chapels at the expence of fo respectable a piece of antiquity as the Colliseum. However, let his Holiness's taste of Virtu be ever so bad, pray get somebody to prefent you to him, before you leave Rome; and without hefitation kifs his flipper, or whatever else the étiquette of that Court requires. I would have you fee all those ceremonies; and I prefume that you are, by this time, ready enough at Italian to understand and answer il Santo Padre in that language. I hope, too, that you have acquired address, and usage enough of the world, to be prefented to any body, without embarraffment or disapprobation. If that is not yet quite perfect, as I cannot suppose that it is entirely, custom will improve it daily, and habit at last complete it. I have for some time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the Principium et Fons; but you have now a variety of lesser things to attend to, which collectively make one great and important object. You easily guess that I mean, the Graces, the Air, Address, Politeness, and, in short, the whole tournure, and agr mens of a man of Fashion; so many little things conspire to form that tournure, that though separately they seem too infignificant to mention, yet aggregately they are too material, (for me, who think for you down to the very lowest things) to For instance; Do you use yourself to carve, eat and drink genteely, and with ease? Do you take care to walk, sit, fland, and prefent yourfelf gracefully? Are you fufficiently upon your guard against awkward attitudes, and illiberal, ill-bred, and disgusting habits; such as scratching yourself, putting your fingers in your mouth, nose, and ears? Tricks always acquited at schools, often too much neglected afterwards; but, however, extremely ill bred and nauseous. For I do not conceive that any man has a right to exhibit, in company, any one excrement, more than another. Do you dress well, and think a little of the brillant in your person? That too is necessary, because it is prévenant. Do you aim at easy, engaging, but at the same time civil or respectful manners, according to the company you are in? These, and a thousand other things, which you will observe in people of fashion, better than I can describe them, are absolutely necessary for every man; but still more for you, than for almost any man living. The showish, the shining, the engaging parts of the character of a fine gentleman, should (confidering your destination) be the principal objects of your present attention.

When you return here, I am apt to think that you will find fomething better to do, than to run to Mr Osborne's at Gray's-Inn, to pick up scarce books. Buy good books, and read them; the best books are the commonest, and the last editions are always the best, if the editors are not blockheads; for they may profit of the former. But take care not to understand editions

and title-pages too well. It alway finells of pedantry, and not always of learning. What curiod books I have, they are indeed but few, shall be at your service. I have some of the Old Collana, and the Macchiavel of 1550. Beware of the Bibliomanie.

In the midst of either your studies or your pleasures, pray never lose view of the object of your destination; I mean the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their fources: as for example; confult he Treaties of Neuftadt and Abo, with regard to the disputes, which you read of every day in the public papers, between Russia and Sweden. For the affairs of Italy, which are reported to be the objects of present negotiations, recur to the quadruple alliance of the year 1718, and follow them down through their feveral variations to the Treaty of Aix-la-Chapelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your namefake, holds Parma and Placentia. Consult, also, the Emperor Charles the Sixth's Act of Cession of the kingdoms of Naples and Sicily, in 1736. The succession to the kingdoms of Naples and Sicily, being a point, which, upon the death of the present King of Spain, is likely to occasion some disputes, do not lose the thread of these matters, which is carried on with great ease, but, if once broken, is refumed with difficulty.

Pray tell Mr. Harte, that I have fent his packet to Baron Firmian, by Count Einsiedlen, who is gone from hence this day for Germany, and passes through Vienna in his way to Italy; where he is in hopes of crossing upon you somewhere or other.

Adieu my friend!

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